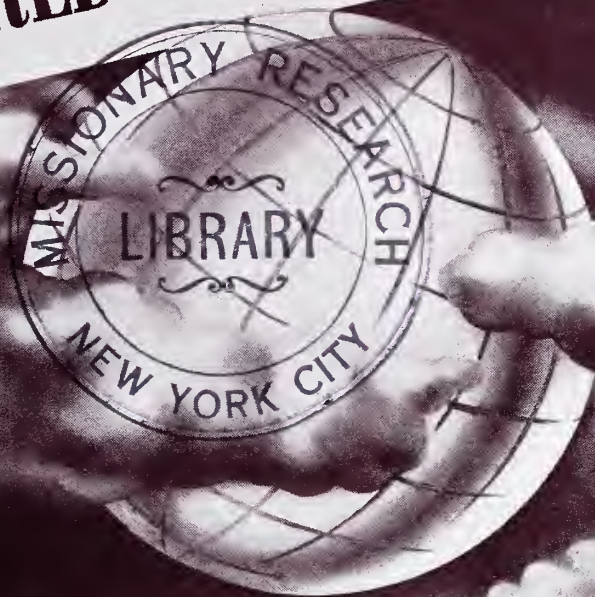


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GOD'S WILL BE DONE IN WORLD RELATIONS

SEP 18 1940



"NOT MY WILL, BUT THINE BE DONE"

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By Samuel George Ziegler



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God's Will Be Done in World Relations

Prepared by

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General Secretary

Foreign Missionary Society

Church of the United Brethren in Christ

*With the Compliments
of the
Foreign Missionary Society*

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*To my wife and children whose
companionship has been a
source of unfailing inspiration.*

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AUTHOR'S NOTE

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Willetts, Clark & Company—"Oxford Report."

The Richard R. Smith Company—"That Strange Little Brown Man Gandhi," Fisher.

Special reference is made in footnotes at the bottom of the page on which the quotations occur.

FOREWORD

The General Conference of 1937 planned that certain spiritual emphases should be stressed during the subsequent quadrennium. The theme selected was the familiar but still unfulfilled declaration, "God's Will Be Done." This was sub-divided into four yearly themes: God's Will be Done—In The Church (1937-38); In The Home (1938-39); In The Community (1939-40); In World Relations (1940-41).

The Board of Christian Education, in cooperation with other denominational boards, was authorized to be the editorial agency to plan for the annual booklets, pamphlets and all other materials necessary to make these yearly themes inspirational and helpful. We feel sure that this phase of our church program has been freighted with great spiritual possibilities. In this booklet, the last of the series, there is a challenge that ought to stir all of us to a more dynamic discipleship for Christ and a more profound loyalty to His Church.

The writing of this year's booklet was assigned to Dr. S. G. Ziegler, General Secretary of our Board of Foreign Missions. Doctor Ziegler assumed this authorship fully cognizant of the great opportunity, as well as the tremendous responsibility, inherent in the presentation of a church-wide text on this great subject. It is only natural that some of these pages should carry a strong accent on Foreign Missions but he has presented this only as it relates to the church ecumenically. We, in America, should read seriously the chapter on "The Younger Church." The author is far from a propagandist for foreign missions per se; he is, however, appealing to us "at home" and "abroad" to face the hard and inescapable tasks that belong inevitably to the Christian Church in the years immediately ahead of us. An evangelistic passion vibrates through these pages. His emphasis upon the Church is timely and it is the Church not of mere traditions but founded upon those eternal tenets preached by the apostles.

The author may seem at times to be a little pessimistic. Not so. He is boldly presenting true but unpleasant facts. His wide experience and extensive reading have enabled him to see beneath the conventional surface. On the other hand, we dare not miss his exuberant faith in "The God of History," and his contagious confidence in the living and triumphant Christ.

Doctor Patton in his great book, "Christianity in the East-

ern Conflict," referred to several times in this volume, relates this incident and then makes a striking comment: "A preacher before the graduates of Oxford recently suggests that St. Paul, or one of his fellowship, would say, not as we do, 'I WONDER WHAT THE WORLD IS COMING TO', but 'I KNOW WHAT HAS COME TO THE WORLD'. Jesus Christ has come, the Savior, full of grace and truth." This is the Evangel which Doctor Ziegler so enthusiastically and hopefully presents to us in this booklet. Therefore, we can heartily recommend it to our church members for general reading. Moreover, it should be used also by pastors and other church leaders in connection with prayer-meetings, church night programs, Christian Endeavor discussions and like meetings. It has been arranged with these possibilities in mind.

This book is recommended as a textbook for course 112a, in the First Series of the Standard Leadership Training Curriculum. When used with supplementary material, it can also be used for Second Series 148b. For detailed instructions for these training classes write: The Leadership Training Department, Board of Christian Education, 1442 U. B. Building, Dayton, Ohio.

John H. Ness.

CHAPTER I

THE COMMISSION

Devotional Period

Meditation:—"Men everywhere need God more than they need anything else," Jesse R. Wilson.

Prayer:—By Leader.

Hymn:—"We've a Story to Tell to the Nations."

Scripture:—Matthew 28:16-20; Romans 10:12-15.

Hymn:—"Ye Servants of God, Your Master Proclaim."

Closing Thought:—

Is it nothing to you, all ye that pass by,
That Christ, the world Saviour, hath trusted in you
As he loved, to love; as he did, to do?
Would you his Commission deny?

—Catherine Cullen

Limited Horizons

Normally man's horizon is limited. It does not extend beyond his national or racial group. This is strikingly illustrated in the history of the Old Testament. Even the Jews who were the custodians of the divine revelation had difficulty in looking beyond their national boundaries. Among the oldest missionary documents is the book of Jonah. Jehovah had asked the prophet to go and preach to Nineveh. "As well ask a Belgian to go on an evangelistic mission to Berlin," says Hugh Martin. The prophet refused to go. He was unwilling to warn the people against the coming judgment lest they repent and God spare them. It was only after he was forced by a miraculous experience that he consented. Then when the Ninevites repented and God had compassion on them he complained and reproached God for being "gracious and merciful, slow to anger, and of great kindness." God replied to the petulant prophet in words which still ring with irony. "Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night, and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand." The same narrow views prevail today. Many are concerned

more about withering gourds than they are about the millions who live without the gospel.

God's Rule Includes All

Occasionally a prophet like Isaiah or Amos saw beyond the local confines of their own nation and declared Jehovah to be the God of all the nations. Isaiah saw the Lord sitting upon a throne ruling over the affairs of men. He saw a righteousness in God which had a universal application. The right which Jehovah revealed, he concluded must be right everywhere and the evil which He abhorred must be evil everywhere. Therefore it must apply to all peoples.¹ The prophet Amos declared that God's judgment would fall on Syria, Philistia, Phoenicia, Edom, Ammon and Moab as well as Israel and Judah. God's rule extends to every part of the world. He has no favorites. Many of the Psalms speak of the all-inclusiveness of God. "All the ends of the world shall remember and turn unto the Lord; and all kindreds of the nations shall worship before thee. For the kingdom is the Lord's and he is the governor among the nations."² In another Psalm the poet declares, "The earth is the Lord's and the fullness thereof the world, and they that dwell therein."³ The one hundredth Psalm voices this same truth in these oft-repeated words, "Make a joyful noise unto the Lord, all ye lands." "These inspired poets," declared Dr. Robert F. Horton, "give the breadth and inner meaning of the national institutions, that universal and eternal element which clothed itself for a time in the forms and methods of the Tabernacle and the Temple, but broke away from the old system when its day was over, to be clothed upon with the tabernacle from heaven, with that universal and holy religion which was suitable to the whole world."⁴

Man has made slow progress on his journey from the narrow local confines of his own mind to the broad, spacious inclusiveness of God's love. He cautiously extended the boundaries of his life and moved from the clan or tribal community to the city-state, and from the city-state to the nation. But he has not yet attained that Christian ideal of the unity and oneness of the human race. Only a few have lifted up their

¹The Kingdom Without Frontiers, Martin, p. 14.

²Ps. 22:27, 28.

³Ps. 24:1.

⁴Bible and Missions, Montgomery, p. 28.

eyes and taken in the wide horizon of God's universe. Not all accept the fact that "God hath made of one blood all nations of men for to dwell on all the face of the earth."*

There are those who despair of man ever learning to apply this truth to life because they realize how difficult and complicated the task becomes. In the past four hundred years the population of Europe increased from 70 to 450 millions. A European today must learn to think in terms of six and a half times as many people as the individual who lived in the early days of the Reformation. Another strain is the fact that in the last hundred years man has made such rapid progress in transportation that he has reduced the time necessary to travel from one part of the world to another from days to hours. More remarkable still is the speed with which messages are transmitted. By means of the radio it is possible to sit in the privacy of one's own home and listen to the very discussion of momentous international affairs. By our scientific and mechanical devices we have reduced the world to the size of a neighborhood but we failed to enlarge the spiritual horizon of man sufficiently to take in the new world which science has created.

The Nature of the Christian Message

What is the Christian message? How does it prepare men for the ever enlarging world of life and thought? The Madras Conference said, "The Church's message to the world is the Lord Jesus Christ Himself in all His manifold grace and power. It is the work of evangelism both to set forth the facts of His life upon earth and His teaching about God and man, and also so to exalt and proclaim Him, crucified, risen and glorified, that men may awaken to God and to a sense of their sin and separation from God, may be led to true repentance and to that act of will whereby they believe in and receive the forgiveness of their sins through Christ, and enter upon a new life of trust and obedience toward God and of abounding hope for this world and that which is to come."

The essence of the Christian religion is to testify to something that GOD HAS DONE. Through the incarnation God enters into and shares human life. Through the Cross He redeems man from the burden and guilt of sin. Divine love takes man's offense and bares it. Christ's perfection meets man's

*Acts 17:26.

¹The World Mission of the Church, p. 35.

imperfection and makes him whole. There is nothing in the world like this. No other religion deals in an adequate thorough-going way with sin. Having sinned and come short of the glory of God man stood condemned before the moral law of the universe. The good news we bear is "Good news that comes not from men, has not been thought out by men, had not been discovered by men; but good news that has been revealed to men through the prophets of old and finally through His Son, Jesus Christ. It is good news, not about men; but about God, who does something for man that man cannot do for himself."²

The cross stands at the very center of the good news which we are to proclaim. On its rugged form God's own Son hung, as a propitiation for the sins of the whole world. "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations."* Unless a man is born from above, unless the regenerating power of the gospel works its miracle of grace and redemption in the heart of man, man has neither the power nor the will to fulfill God's will.

"I know not how that Bethlehem Babe
Could in the Godhead be;
I only know the Manger Child
Has brought God's life to me.

"I know not how that Calvary's cross
A world from sin could free:
I only know its matchless love
Has brought God's love to me.

"I know not how that Joseph's tomb
Could solve death's mystery:
I only know a living Christ,
Our immortality."

The Christian message is not a series of religious platitudes but the fundamental law of the moral universe to which men must conform if they wish to see a new social order in the world. The Fatherhood of God and the sacredness of personality are vital truths. As man accepts and applies these truths

²Address—Dr. George W. Richards, General Conference 1929.

*Luke 24:46, 47.

to his own life and to all his relations with his fellowmen he releases spiritual power which makes him a new creature and prepares him for citizenship in the Kingdom of God.

The faith by which the Church lives is both a way of thinking and a way of living. The gospel offers power to convert the theoretical into practical everyday living. Jesus laid much emphasis on Christian faith as the way of life. He Himself lived that life, "a life whose light is constant, loving trust and obedience to the Heavenly Father, whose underlying purpose and ruling passion is to serve, not to be served; and a life whose deep springs are so permeated by the one motive of love that no suffering or rebuff would suffice to turn Him from his course." "The real missionary," says H. H. Riggs, "the one who from now on as never before is to be used of God for bringing the world to Christ, is the man or woman who has come to realize that Jesus' way of living is indeed the perfect salvation for him and for all the world. The man, too, who in deep and humble faith knows that as the crucified Christ has drawn him, so the risen and living Christ does live with him and in him, day by day more fully attaining His way of living." The gospel will spread once more like wild-fire when Christians tell of a way of living which, if attained, will set the world right; something they know makes it possible for them to live that way.

God's Will For a Lost World

Why is it so important that we bear witness to this truth? Because it is the will of God that man should know. Four times Jesus gave this charge to the early Church. "Go ye therefore, and disciple the nations . . . teaching them to observe all things whatsoever I command you."* "Go ye into all the world and preach the gospel to every creature."* "Ye are witnesses of these things."* "As my Father hath sent me, even so send I you."* In this four-fold commission we have clearly set forth the desire and purpose of God. Any consideration of the subject before us must deal with this fact. It is God's will that men should know the story of redemption. It is His will that redeemed men should bear witness to it.

¹International Review of Missions, October, 1939, p. 534.

*Matthew 28:19, 20.

*Mark 16:15.

*Luke 24:48.

*John 20:21.

If a shepherd loses a sheep he goes out and searches for it until he finds it. If we lose a coin or some other valuable possession we search for it or report its loss to the authorities or announce it in the newspapers, hoping thereby to recover it. If the possession has real value we make every possible effort to find it. God is like that. He hath "no pleasure in the death of the wicked."* It is not His will "that one of these little ones should perish."* It is God's desire that all men might come and share eternal life through Christ.

View of Early Church

The early disciples and Church fathers shared this view. What God willed, they willed. Men like Paul felt themselves under the constraining love of God, compelled to bear witness to the truth which is in Christ Jesus. "Woe is unto me," cried Paul, "if I preach not the gospel."* The telling of the good news is the God-given task of the Church. It is inherent in the very nature of the Body of Christ—the Church—to continue in the world the work of teaching and witnessing which Christ began. As it was His meat to do the will of His Father who sent Him, so it must be the very life of his followers to seek to fulfill God's will in the world.

We cannot get away from the truth of this statement made by an Anglican bishop, "If our religion is false we ought to change it, if it is true we are bound to propagate it." Our Lord and His apostles and all the Christians we have heard of in the first centuries knew that they had the supreme secret of the world. They knew also that it was far too good for themselves alone so they passed it on to anybody who would receive it.¹

The Law of Life

Propagation is the law of life. It is the law of the spiritual life too. A virile faith prompts its possessor to seek out and interest others. Ruskin reminded us of Southey's statement that no man was ever yet convinced of any momentous truth without feeling in himself the power as well as the desire to communicate it.¹ Such an experience was characteristic of the early Christian faith. Andrew first found his own brother Simon and brought him to Jesus. The man who has such a

*Ezekiel 33:11.

*Matt. 18:14.

*I Cor. 9:16.

¹Evangeliism—Bishop of Gloucester, p. 83.

¹The Foreign Missionary—Brown, p. 14.

little appreciation of his own religion that he has no desire to share it is dangerously near being without a saving religion himself. A real Christian experience prompts one with an over mastering impulse to tell others about it.

Ye Shall Be My Witness

To be the custodians of such a divine truth and to be indifferent to its dissemination is tragic. The late Bishop James M. Thoburn did not overstate the case when he said, "The great glaring denial of faith and duty which stands out before the world today, so clearly that it cannot be concealed, is the refusal of those who bear the name of Christ, to execute the great commission which their Master has given them. Christianity is thus made to testify against herself. A thousand Ingersolls in every country under the sun could not do so much to create disbelief of the truth among men, as this spectacle of a Church inheriting promises which she seems unable to believe, and receiving commandments which she seems unwilling to execute."²

If we stop to think how we got the Gospel we find that it was brought to our ancestors by missionaries who left their homes to proclaim it abroad. That is the only way any people have ever received it. Somebody brought it to them. St. Paul refers to that fact in his letter to the Romans, "How shall they believe in him of whom they have not heard?" he asks. "And how shall they hear without a preacher? And how shall they preach except they be sent?"* This is the only way it can reach people today. It is the only way Africa or India, or China, or any other part of the world will get the message. Somebody must take it to them. God provided no other plan. "It pleased God by the foolishness of preaching to save them that believe."*

Jesus Depended on His Followers

Dr. S. D. Gordon has left us a very moving illustration of this great truth.

The Master was greeted by the Angel Gabriel on his return to heaven.

²Missionary Bishop, Methodist Church, India.

*Rom. 10:14, 15.

*I Cor. 1:21.

"Master," said Gabriel, "You died for the whole world down there, did you not?"

"Yes," replied Jesus.

"You must have suffered much?" inquired the angel.

"Yes," again replied Jesus.

"And do they all know about it?"

"Oh, no! Only a few in Palestine know about it so far."

"Well, Master, what's your plan? What have you done about telling the world that you have died for them?"

"I asked Peter, and James and John, and Little Scotch Andrew, and some more of them down there just to make it the business of their lives to tell others, and yet others, and still others until the last man in the farthest circle has heard the story and has felt the thrilling power of it."

"Yes—but—suppose Peter fails," asked Gabriel in deep reflection. "Suppose after a while John simply does not tell others. Suppose their descendents, their successors away off in the first edge of the twentieth century get so busy about things—some of them proper enough, some may be not quite so proper—that they do not tell others—what then?"

"Gabriel," replied Jesus quietly, "I haven't made any other plans. I'm counting on them."¹

We Are Debtors

Man did not hesitate to share the benefits of the electric light with parts of the world that were without its advantages. Agencies were established at remote trading posts. The merits of the new system of lighting were advertised far and wide. Now around a thousand harbors the rays of the modern electric lamp welcome ships from many seas. Why should man hesitate to take the Light of Christ into the dark places of the world? We have no right to receive such a blessing and then withhold it from those in darkness. "He who has what the world needs is debtor to the world,"² declared Dr. A. J. Brown. This sense of obligation rested heavily upon the Apostle Paul. He had found something in Christ which met his every spiritual need. He not only found a satisfaction, he also had knowledge of a fact which if made known and accepted would do for other men what it had done for him. The

¹Quiet Talks on Service, Gordon, p. 90.

²The Foreign Missionary, Brown, p. 15.



*Above—Doshisha Theological Seminary,
Kyoto, Japan*

*Right—Dr. B. F. Shively, Rev. Bungo
Yanagita, Rev. Yoshinobu Ono
Dr. J. Edgar Knipp*



apostle therefore felt himself under obligation to every man who was without that knowledge. "I am debtor," he said, "both to the Greeks, and to the Barbarians: both to the wise and the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also."* Public condemnation rests upon the man who has the remedy which a sick man needs and yet does not share it with him. So God's condemnation rests upon a Church which has the Word of life but neglects to share that Word with others. The Christian man, and the Christian Church, delivered from the world by the power of the gospel, is yet debtor to the world—debtor to declare to it the Word of life. The sense of such an obligation rests lightly upon many Christians. They are not conscious of their responsibility. If they are they do not show it.

Thy Will Be Done

When Jesus gave the disciples the model prayer, He taught them to say when they pray, "Our Father Who art in heaven,

*Romans 1:14.

hallowed be Thy name, Thy kingdom come, Thy will be done.”* How many of us have prayed that prayer and then passed the missionary offering by? Every time we say the Lord’s prayer we pray for the consummation of the work of missions, because the proclamation of the gospel is one of the things God most eagerly desires. It is an offense against God to lift one’s voice in such petition and then go out and refuse to do anything about it. We class ourselves among those who say, “Lord, Lord,” but never do the will of Him whom they thus address.

In his book, “The Desire of all Nations,” the author Dr. Egbert W. Smith, tells this incident in the life of Leighton Wilson. Young Wilson wanted to be a missionary, but his father who was a faithful elder in the Church was opposed and refused to give his consent. “Father,” said the boy, “would you be willing to go into the room and pray with me?” That seemed like a sensible request so the father granted it. As they knelt together Leighton said, “Father would you be willing to say the Lord’s Prayer with me?” They began repeating together the familiar petitions as they had often done before but this time under strangely different circumstances. They had just finished the third petition, “Thy will be done,” when the father, slipping his arm around the shoulder of his noble son gave his consent for him to go as a missionary.¹ “The highest act of the strongest will,” said S. D. Gordon, “is yielding to a higher will when you find it.”² We find that highest will in God’s will and should yield obedience to it.

A Graphic Summary

On one occasion Jesus instructed His disciples to pray for missions. It was when he looked out upon the multitudes and saw them as sheep without a shepherd. “The harvest truly is great,” He said; “but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.”* What would He say to the Church if He looked out upon sections of the world which had 1300 pastors for every million people and other sections like Africa with fifty-six missionaries for every million, or China with thirteen missionaries per million persons.

*Matt. 6:9, 10.

¹Desire of All Nations, Smith, p. 7.

²Quiet Talks on Service.

*Luke 10:2.



*Above—Bed in Children's Ward,
Mission Hospital, Santo Domingo*



*Left—
Miss Elizabeth Reed
Miss Carlota Cofresi
Puerto Rico*

This situation is graphically described by Dr. Egbert W. Smith when he asks: "Can Christian people find anywhere a more conscience-piercing fact than this, that although the Son of God commanded His followers to go into all the world, to disciple all the nations, to preach the gospel to every creature, yet nineteen centuries later we find over ninety-five per cent of all Christian ministers and churches crowded into a few favored countries, so crowded that in our Southern states there is an average of nearly four Protestant churches to every thousand of the population, while the majority of the human race are left in spiritual darkness? The explanation is that all over these favored countries to an extent undreamed of, the God Who is praised in the pew and preached in the pulpit is a provincial, tribal, nationalistic God."³

³Desire of All Nations, Smith, p. 22.

It is easy to suppose that if the Church had let the light shine as it should have during the past twenty centuries, the darkness which is now in the world would have been largely eliminated. Whatever difference it would have made we can be sure of this, that a Church which was virile enough in its spiritual life to carry on a worthy and commendable missionary program abroad would have been effective enough at home to have overcome much of the narrow provincialism and selfishness which obstruct the advancement of the Kingdom today.

QUESTIONS FOR DISCUSSION

1. What distinguishes Christianity from the other religions of the world?
2. If other peoples are satisfied with their religions, what right have we to urge them to change?
3. What does it mean to be evangelical?
4. How are we debtors?
5. What are some of the best ways for making Christ known today?
6. Can one who does not believe in missions truly pray the Lord's prayer?

CHAPTER II

THE WITNESS

Devotional Period

Meditation:—"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth." Saint Paul.

Hymn:—"All Hail the Power of Jesus Name."

Scripture:—Acts 8:1-6; 11:19-21.

Period For Prayer:—

Hymn:—"O Zion Haste."

Closing Prayer:—

"Thou whose almighty hand
Chaos and darkness heard,
And took their flight.
Hear us, we humbly pray
And, where the gospel day
Sheds not its glorious ray
Let there be light." Amen.

Witness of the Early Church, First Period (1-300)

Early Christianity expanded with remarkable rapidity. That a movement inaugurated by a despised prophet and propagated by humble fishermen, tax gatherers and tent-makers should win such a following as to alarm the powerful Roman government is little short of miraculous. After the disciples overcame their prejudices and their fears there seemed to be no obstacle that could stop them. Like men aflame with an irresistible conviction they bore witness to their faith in the resurrected and ever living Christ.

Peter, passing through many quarters, came to the saints which dwelt at Lydda and from there went on to the house of Cornelius at Caesarea. Philip went to Samaria and preached Christ. On the road to Gaza he met an official from Ethiopia and persuaded him to be baptized. From there he passed over to Azotus and preached in all the cities till he came to Caesarea. Paul joined the company of believers and with a fiery zeal carried the good news to many important cities in

the Roman Empire. By the middle of the second century its influence had spread to all the then known world. "There is not a single race of human beings," said Justin Martyr, writing about 150 A. D., "barbarians, or whatever name you please to call them, nomads or vagrants or herdsmen living in tents, where prayers in the name of Jesus the crucified are not offered up." Fifty years later (200 A. D.) one of the leaders of the African Church, Terfullian, stated that the number of Christians and pagans in the cities of North Africa was about equal.

Nature of the New Religion

The nature of the new religion was responsible in large part for its rapid expansion. Men witnessed to the truth, but it was their manner of life that was most convincing. They practiced such a high moral standard that even their worst critics recognized their superiority. Celsus, one of the bitterest opponents of the early Church stated, "It was by preaching to the poor, the burdened and the outcast, by the preaching and practicing of love that Christianity turned the stony, sterile world into a fruitful field for the Church."¹

Pliny, the governor of Bithynia, reporting to the Emperor regarding their conduct said, "They had been in the habit of meeting together on a stated day, before sunrise, and of offering in turn a form of invocation to Christ, as to a God also to bind themselves by an oath . . . not to commit thefts, or robberies, or adulteries, not to break their word . . . these ceremonies having been gone through, they had been in the habit of separating, and again meeting together for the purpose of taking food . . . I could discover nothing else than a vicious and extravagant superstition."² Justin Martyr, one of the notable leaders in the early Church, despised the Christians until he saw a few enduring persecution with such calm, joyous hope that he was compelled to consider the secret of their faith, and finally became a believer himself. They not only endured persecution patiently, they also manifested an unusual devotion one to another. "It is our care for the helpless, our practice of loving kindness," said one of their number, "that brands us in the eyes of many of our opponents." "Only look," said some, "look how they love one another. They recognize each other . . . and love one another almost before

¹The Story of Missions, White—p. 39.

²From Jerusalem to Jerusalem, Montgomery—p. 50.

they are acquainted." Others declared, "Their original law giver had taught them that they were all brethren one of another."¹

Another marvelous thing is the fact that many of those who lived such exemplary lives came from the low and despised classes. No one expected such strength of character to be found among the lowly. When one compares the Christian standards of absolute purity, honesty, unselfishness and love with the practices which were in vogue at that time, the marvel is not that a few failed but that so many succeeded.

The reason these early Christians triumphed, said T. R. Glover, was because they "out-lived the pagan, out-died him and out-thought him."² The Christian out-lived the pagan because his life was not self-centered. It was God-centered and so was characterized not by the temporal as other men's lives were, but by the eternal. The Christians out-died the pagans. It is said that the catacombs of St. Sebastian alone in Rome contain the remains of 174,000 martyrs. Their purity of purpose elevated their thinking far above the common level and was a marked factor in their survival. The three centuries which we passed over in this review were not as brief as our treatment would indicate. To those who watched and waited their turn for martyrdom, or saw their loved ones tortured to death they were not speeding years. Yet faith lived on in spite of the darkness, and love flowered freely in spite of men's cruelty.

From Constantine On—Second Period (300-1500)

Constantine, acting on the impulse of a dream placed a monogram of the cross on the shields of his soldiers and won a decisive victory against his opponent, Maxentius at Milvian Bridge in the campaign of 312 A. D. He attributed his triumph to the recognition he had paid the Christian faith and began to extend favors to the Church. Soon Christianity had as favorable a position in the Empire as paganism did. But ultimately this recognition proved a distinct loss to the Church. A host of new adherents were baptized. They complied with the outward forms of the faith but knew nothing about its inner life and power. The life of Constantine himself bore little likeness to that of the early Christians. Lust, cruelty and murder marked his career as an Emperor. He

¹The Story of Missions, White—p. 37.

²The Jesus of History, Glover—p. 200.

thought of Christianity as a cult whose prayers and emblems enabled him to win military victories. During the centuries which followed the Church and State became closely allied. The exalted position attained, now by rulers of the State, now by popes and the Church, was due to the close affiliation between ecclesiastical and political powers.

Entire Populations Baptized

One of the characteristics of this period beginning with the conversion of Constantine was the baptism of entire populations. Rulers, accepted Christianity and had their subjects enrolled as Christians. Under the preaching of Gregory, Armenia, led by its king, abandoned paganism and as a nation accepted the Christian faith. In Frisia, the missionaries had the support of the Carolingian rulers who desired to incorporate the recalcitrant Frisians into the Frankist state. Charlemagne used force against the Saxons, and the Germans used Christian missions as an instrument for subjugating the Slavs.¹ This "method of propagating the Christian religion," said C. H. Robinson, "can claim no support from the example of St. Paul."² "Compel them to come in" was interpreted by some to mean the employment of force to induce men to acknowledge the Christian faith.

While this method of making converts had some advantages, it also had certain disadvantages. It added many adherents to the church, but it tended to lower the high moral practices of the group.

Witness of Individual Missionaries

Another characteristic of this period is the work of individual missionaries. During the first three hundred years the witness of the Church as a whole was noted. Its unity of faith, purity of life, and fellowship of love, made it an irresistible force for righteousness. The movement continued to grow in such numbers and influence that we shall not be able to follow its history in detail. We shall confine ourselves therefore to a few of the great personalities who blazed new trails and carried the message to the pagan tribes of Europe.

One of the most distinguished of these was Ulfilas. Born early in the fourth century he was sent while a mere youth to Constantinople where he was held as a hostage. During his

¹Evangelism, Vol. III, Madras Series, p. 7, 8.

²History of Christian Missions, Robinson, p. 18.



*Miss Gladys Ward's
Bible Class
Siu Lam, China*

*Dormitory
Miller Seminary
Siu Lam, China*



stay there he was converted and went later as a missionary bishop to the Goths. Far to the north were the Slavs, the largest of the barbarian tribes which annoyed eastern Europe. Two brothers, Cyril and Methodius, gifted and brilliant youths, carried the message to these roving peoples. Severinus was another of those early monks who helped to win the wild tribes of eastern Europe.

Others among these notable workers were Augustine, St. Patrick, Columba, Martin of Tours, Boniface, and Ansgar. Pope Gregory watched a few soldiers dispose of some fair-faced captives at a public auction in Rome. Upon inquiry he learned that the youths were from Britain and that it was a heathen land. Thereupon he sent Augustine with a band of forty monks to convert the inhabitants of the British Isles.

St. Patrick, a son of the nobility in Scotland, was carried away captive to Ireland. Escaping to France he consecrated himself to the priesthood and returned to Ireland as a missionary. Columba, a product of the missionary movement in Ireland, went as a missionary to Scotland. Martin of Tours was a soldier in the Roman army. At the age of fifteen he was converted and refused to bear arms, saying, "I will not

draw a sword again, I am become a soldier of Jesus Christ." He was thrown into prison but was released and allowed to join a monastic order where he was trained and sent as a missionary to northern France. Boniface was born in England. Responding to a call to evangelize the heathen he went to north-eastern Europe among the Germanic tribes. It is said that "in fifteen years he had been instrumental in founding churches for a hundred thousand converts."¹ Another of these bright lights was Ansgar who carried the gospel to the Danes and Swedes in northern Europe. The labors of the church and of these notable missionary pioneers resulted in a transformed Europe which played such an important part later in spreading Christian faith and love into many parts of the world.

Conquest of the Americas—Third Period (1500-1800)

During this period Europe was busy acquiring possession of the western continents which Columbus and other explorers had discovered. Spain and Portugal soon laid claim to large areas of South America and to portions of North America. "The Spanish crown completely controlled and largely financed practically all the missions in its territories . . . As a result of Spanish missions the majority of the indigenous peoples in Spanish America and in the Philippines were gathered into the Church. Indeed, "the Crown considered the conversion of its dusky subjects one of its obligations,"² says Dr. K. S. Latourette. The churches of England confined their efforts to the English colonies along the Atlantic coast and the French Church to the scattered French possessions on the northern continent.

This third period closed with the gospel permanently established in North and South America and in the Philippine Islands. Even though the expansion does appear superficial in some places, nevertheless, we must not forget that out of the churches planted in the western hemisphere came much of the personnel and money which made possible the great missionary movement of the nineteenth and twentieth centuries.

¹Jerusalem to Jerusalem, Montgomery—p. 102.

²Evangelism, Madras Series, p. 10.

Modern Missionary Movement—Fourth Period (1800-1940)

This period which is known as the Modern Missionary Movement began in the latter part of the seventeenth century. It is modern in the sense of being recent. It had its origin in the Reformation and the Pietistic movement which sprang up in Europe during the sixteenth and seventeenth centuries. While the Reformation was not missionary in spirit it opened the springs of spiritual life which fed the new movement. Among those who helped to kindle the missionary zeal in the Protestant movement were Baron Von Welz, Francke, Count Zinzendorf, Zienbalg and Schwartz. They were followed by such missionary pioneers as Carey, Morrison, Judson, Williams, Moffat and Livingstone.

A brief survey of this period will help us to appreciate the magnitude of the work. Within six years after the ports of Japan were opened to foreign trade (1854) Christian missionaries had landed and were beginning their work. The movement progressed rapidly and had great influence. Today the Christian community in Japan is more nearly independent of foreign control and support than in any other country. Well informed Japanese have said, "That of the various religious faiths represented in Japan Christianity is the most influential."¹

The Church in Korea is known for its evangelistic zeal. With hymn book and New Testament in hand zealous Korean Christians have gone forth to spread their faith by witnessing to its saving power and urging others to accept it. The strength of the Korean Church is its zeal for evangelism.

Christian missions in China date back to the sixteenth century when the Roman Catholic Church began work there. They concentrated their efforts and achieved a remarkable degree of success. Protestant missions began with the opening of the nineteenth century. The movement became more diversified and spread more widely so that its fellowship represented more nearly a cross section of the Chinese people. They included rich and poor, educated and illiterate, urban and rural. Today the Christian Church is the most potential and unifying influence in China.

Formosa, Indo-China, Siam and the Malay Peninsula have

¹Missions Tomorrow, Latourette, p. 23.

been reached by the world encircling missionary movement. The work is not extensive but it has advanced far enough to make the Church an established institution. The Philippine Islands, the East Indies, Ceylon, and the Pacific Islands have shared in the blessings of this ongoing movement. The Philippines bid fair to become the first Christian land in the Far East. Even the South Sea Islands have not been overlooked. Miraculous transformations have taken place there.

The procession moves on. Burma, the seat of a strong Buddhist influence has been penetrated by the ambassadors of the Cross and a notable piece of work has been done. India, the home of one of the ancient cultures of the Far East, is the seat of one of the most marked movements toward Christianity to be found anywhere in the world. One of the most significant phenomenon in the non-Christian world is the mass movement in India, where depressed multitudes come seeking guidance in the Christian way of life.

Moslem lands such as Arabia, Iran, Iraq, Turkey, Syria, Palestine and Egypt, once the home of Christianity, are difficult fields. Nevertheless, seed has been sown by means of hospitals and schools and in due time will bring forth fruit.

A hundred and fifty years ago little was known of central and south Africa beyond a narrow rim of country stretching along its coast line. The great hinterland was unexplored. Today the continent is open and a century of missionary work

*Members
Nagoyo
Congregation
Japan*



has resulted in establishing a Church of approximately five million Christians. The high ideals required for baptism have resulted in a standard of Christian living far above what one might normally expect. In summing up this period of missionary endeavor, Dr. K. S. Latourette said, "The missionary movement of the past century has been the most notable outpouring of life, in the main unselfish, in the service of alien peoples which the world has ever seen."¹

United Brethren Participation

We stop now to observe briefly the part our own communion had in making God's will known in other lands. When the modern missionary movement was being launched in Asia, representatives of the Pietistic movement of Europe were trying to awaken a new spiritual fervor among the Churches of the newly formed Republic in America. While Carey and Morrison were hard at work in the Far East the nucleus of our United Brethren fellowship was being formed in southeastern Pennsylvania and Maryland. As the fellowship grew the leaders gave themselves to the expansion of the work among the rapidly growing settlements in the mid-west, then across the plains to the Pacific Coast. Finally the General Conference in 1853 authorized the organization of a missionary department whose purpose was declared to be "aiding the Annual Conference in extending the missionary labors throughout the country, and into foreign and heathen lands."¹

Our first missionaries sailed for West Africa, January, 1855. They landed at Sierra Leone (a British Colony just north of Liberia) and made plans to establish a mission there. The work was started among the Sherbro people and later extended into the Temne, Mendi, Kono and Kissi tribes. Mission stations were established at such centers as Rotifunk, Bonthe, Yonibana, Moyamba, Tiama, Jaiama, and Shenge. Evangelists worked out from these centers establishing churches and preaching places in hundreds of towns and villages. Primary schools were maintained and two secondary schools erected, Albert Academy for boys, located at Freetown, and the Lillian R. Harford School for girls located at Moyamba. The Church maintains three medical institutions, a dispensary at Tiama, Michener Hospital located at Jaiama and the Hatfield-Archer Dispensary at Rotifunk. These efforts resulted in the estab-

¹Missions Tomorrow, p. 15.

²Constitution of the Society.

lishment of a strong West Africa Conference which is gradually assuming responsibility.

The work in China was begun by the Women's Missionary Association in 1889. It is confined to Kwangtung Province, South China, with headquarters in Canton, and consists of well established churches, a secondary school and two small hospitals. At present the work is greatly disrupted because of the political situation, but refugee camps afford unusual opportunities for evangelism. In order to unify and strengthen the Evangelical forces some twenty denominations united their efforts to form the Church of Christ in China. Our churches became a part of this union movement. A secondary school for girls and a hospital are maintained at Siu Lam. In Canton, the Mission cooperates in supporting Canton Hospital, Union Normal School and Union Theological College.

Work in Japan was started in 1895. Five years later the Japan Conference was organized. It extends from Tokyo on the east to Kobe on the west. During these years of missionary effort a flourishing Japanese church has been established which is moving rapidly toward full self-support. The mission cooperates with Doshisha Theological College in the training of leaders. The Conference has always had a group of capable Japanese pastors who were able to lead in the work.

The Church supports two missions in the West Indies, one in Puerto Rico and the other in Santo Domingo. The Mission in Puerto Rico was opened in 1899. It is located on the south side of the Island with headquarters in Ponce. A Union Theological Seminary and a Union Press serve the cooperating Evangelical bodies in the Island. Our churches are part of the United Evangelical Church of Puerto Rico. Work in Santo Domingo is directed by the Board for Christian Work in Santo Domingo which was organized in 1920 by representatives of the three cooperating denominations (Presbyterian, Methodist and United Brethren). The Mission has flourished under this joint administration. Fifteen mission centers have been established with a communicant membership of more than 1400.

The Women's Missionary Association started the Mission in the Philippine Islands in 1901, with headquarters at San Fernando, La Union Province. In two decades a thriving Church was established which extended its labors into Moun-

tain Province among the primitive tribes of that area. The mission operates three institutions at San Fernando—the Bethany Hospital, the Bible Training School and the Evangel Press—and conducts two high schools in Mountain Province, one at Kiangang and another at Lubuagan. We cooperate also with Union Theological Seminary at Manila in the training of preachers and have united our forces with the Presbyterians and Congregationalists to form the United Evangelical Church of the Philippines.

A Summary

In summing up this marvelous period (1800-1940) of Christian missions the volume on Evangelism in the Madras Report mentions the following characteristics: (1) It was distinguished by an extensive geographical spread of Christianity; (2) Never before have so many different communions participated in the spread of the faith; (3) Cooperation among these forces has been unusual; (4) The almost complete separation of the missionary purpose from the political purpose both in the sending and receiving countries; (5) Not only was their separation between Church and state but missionaries have protested against the exploitation by their fellow countrymen of the people among whom they worked; (6) Support came from a wider circle of contributors than any other period except perhaps in the first and second centuries; (7) More money was put into the growing young Church, in an effort to speed up the completion of the task of evangelism; (8) A very prominent part, both in promotion at home and administration abroad was assumed by women; (9) Schools, hospitals, improved agricultural conditions, famine relief and other benevolent forms of service constituted a reasonable part of the work; (10) A high standard for admission to baptism and Christian fellowship has been maintained.

The foregoing pages set forth briefly the Church's endeavor through the centuries to make known the will of God to man. It is a glorious record, but the task is not done. Evil is no sooner defeated in one place than it makes its appearance in another, and often in more hideous form. In the words of Dr. C. W. Shoop, of China, "We must go on with our task until we have been given authentic commission to quit, or until His Kingdom come and His will be done to His complete satisfaction."

QUESTIONS FOR DISCUSSION

1. What were the main characteristics of the first period of expansion?
2. How did the second period differ from the first?
3. Why were the major efforts of the third period confined to the Western Hemisphere?
4. Why is the fourth period so outstanding? Give at least five reasons.
5. How does the United Brethren Church function in the Missionary enterprise?
6. How do missions contribute to better relations between different nations and various racial groups?



*Rev. Earl Tozier
serving rice to a
leper at the Hat-
field - Archer Dis-
pensary, Rotifunk.*

CHAPTER III

THE YOUNGER CHURCH AT WORK

Devotional Period

Prelude:—

Call to Worship:—“O praise the Lord, all ye nations, praise Him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise Ye the Lord.”

Hymn:—“I Love Thy Church, O God.”

Prayer:—

Scripture:—Acts 2:41-47; 3:1-10.

Hymn:—“The Kingdom Is Coming”:

“The Kingdom is coming, O tell ye the Story,
God’s banner exalted shall be!
The earth shall be full of His knowledge and Glory
As waters that cover the sea!”

A Fruitful Enterprise

The fruit of the missionary enterprise is the young church on the mission field. Its witness and work give striking evidence of the transforming power of the Gospel. Beginning among the lowly it gradually lifts them into characters of spiritual strength whose influence soon begins to reconstruct the whole community. Bishop Azariah of India was approached one day by six young caste men who expressed a desire to become Christians. “Why?” asked the Bishop. “We have seen such and such an outcaste community,” they replied. “But,” answered the Church prelate, “the pastor has just been here complaining of certain sins in that church.” “Yes”, they said, “but you did not know them ten years ago. We did and the change is such that we know something has happened there that shows a new power.”

Another example of the power of the gospel to change communities is given by Dr. J. W. Picket of India. One day seventeen Moslems came requesting that an Urdu-speaking teacher be assigned to them. “We asked them,” said Doctor Picket, “If it was their purpose to become Christians.” “Yes”, replied their leader, “we have seen how strife has ended in

this village and masters and servants have been united in love. We want to be Christians, too. We have never seen anything like this before, and we believe that it is of God." It is this fact which has made the Church such a silent yet powerful influence in shaping society. "The Christian Church whether we like it or not," says T. R. Glover, "has been a force of unparalled power in human affairs; and prophecies that it will no longer be so . . . are not much made by cautious thinkers."

The Measure of Their Zeal

One of the characteristics of the young church is its zeal for evangelism. Many have an ardent desire to make known to their fellowmen the joy of their new faith. This spirit is revealed in a letter from Rev. J. K. Ferguson, one of the pastors in our mission in Sierra Leone, West Africa. "Now I must plead," he writes, "especially and earnestly for a people our mission has not yet touched, the Kuranko tribe. This tribe is farther north, a wretched and helpless people, who are waiting in darkness for the light of the Gospel. It is a pity that the gold mining operations have gone before us. But if we go now it will not be too late. I am begging earnestly on behalf of these people who are far away from the Light and the influence of the Gospel. We are beginning to prepare the way in faith that word will reach us soon, stating that a worker is being sent. If you cannot send a worker I shall be willing to go there myself and start the work."

The spiritual needs of Mindanao (the second largest island in the Philippine group) came to one of the pastors in our Philippine Mission, Rev. C. C. Sanidad, like a Macedonian call. He responded and for more than fifteen years has ministered successfully to multitudes. One morning two strange men knocked at his door. He invited them in and asked them their mission. "We have come," they said, "from a small island in the Pacific to ask you to preach to our people." "Well", replied the pastor, "I am at your service." That was in June. It was October before Reverend Sanidad could arrange to visit their island. Setting sail he arrived early one morning and was cordially greeted by the natives who called him "pastor." "At once there was a feeling of common fellowship and brotherhood," said pastor Sanidad. "We came to the meeting place. The house was packed, even though they did wait two hours. I was surprised to find that they knew how



Otterbein Guild Hall Girls, San Fernando, P. I.

to sing some of the old familiar songs. One of the men who had asked me to come had told them Bible stories and taught them to sing.

"We continued singing, then turned to the Bible for study. The most inspiring thing was their enthusiasm. They would not leave even for meals. We conducted meetings for seven days, morning, afternoon and evening. Some afternoons we would go into the streets and preach the gospel. A number would stay after the evening services to ask questions about

the Word. Sometimes they would remain until one o'clock, so I had to tell them to go home to get their rest."

An interesting story is told of Arturo Olivieri, a layman in Puerto Rico, who without material remuneration, gives himself unstintedly in service to Christ. He was born of Spanish parentage and converted while he was still in public school. While his schooling was limited to the eighth grade yet his ambition to prepare himself for service led him to take courses by correspondence and to read the very best books. Several years ago he established his residence at Playa of Guayanilla. Our mission had started work there but finally closed it because of the indifference of the people. Arturo had an ardent passion for souls and saw in the unfavorable conditions of the village great possibilities for Christian service. He organized a Bible class, which attracted many of the villagers. He sought the services of the pastor in a nearby town, rented a house and secured the necessary equipment. Interest continued, attendance grew until the work at the Playa developed into one of our most flourishing village chapels. He not only looks after the work there but visits other nearby barrios. "But that is not all," writes Dr. P. W. Drury. "This man travels about this section of the Island selling merchandise. He is not satisfied with making sales. His interest in the spiritual welfare of the people constrains him to speak freely of the gospel. His personal contact and the distribution of literature have prepared the way in many homes for the reception of the Christian message."

Christian Attitudes

The strength of the Christian Church is the likeness which its members bear to the life of Christ. It was the fact that the early disciples had been with him and learned of him that made the church such a marked institution. The same is true today.

A fellow-passenger with Dr. and Mrs. C. W. Shoop when they returned to China in 1936 was a Chinese Christian professor of Sociology in one of the best known Chinese Christian Universities. He was returning from a Conference on Pacific Relations held in the United States. At Yokohama, both he and the Shoops embarked to take a sight-seeing trip through Japan, joining their vessel again at Kobe. After they got aboard and were on their way to China Mr. Shoop said, "I asked my Chinese friend what his impressions of Japan

were." He promptly replied, "Oh! The Japanese are a wonderful folk! Such universal politeness as greeted me everywhere; and such cleanliness! We Chinese can learn a great deal from the Japanese!" He had sincerely and honestly stated his impressions of the Japanese people as gathered on that brief visit.

But hear the sequel: "Three years later," said Mr. Shoop, "I met my friend in Hong Kong. He was a refugee from his home and his University because the Japanese army and air forces had made his position utterly untenable. I reminded him of our conversation on the ship in 1936, and of his generous appraisal of the Japanese people at that time. He remembered the conversation, and what he had said about the Japanese. Then he added, '**And those words are still true.**' I said no more on the subject. But I have **thought** a great deal about the spiritual achievements of my Chinese friend, and sum up my thought this way. As soon (and no sooner) as Christians in every country of the world rise to the moral and spiritual eminence of my friend, the Chinese professor, our world will find itself in the way in which 'God's Will in World Relations' is to be achieved."

From a far away village came a little black boy to attend the mission school at Jaiama, West Africa. He was truly native in that he did not seem to have much ambition. His family was nominally Mohammedan. His father was a "big" man in the chieftom whose wealth consisted of many wives. He applied himself to his studies, finished the eighth grade and was ready to enter Albert Academy in Freetown. His parents had no idea what a boy would need in a port city, so he came with one little country cloth gown and another cloth for a blanket to sleep under. In order to keep himself clean he had to wash his gown at night and let it dry until the next morning. He was admitted as a self-help boy and given work in the print shop. He accepted other jobs and eventually accumulated five dollars with which he purchased additional clothing.

One of the severest tests he had to face came shortly before he graduated from the Academy. His father died and he had to go home to attend the ceremonies conducted upon the death of a "big man." "While he was attending these rites," said Mrs. Earl Tozier, "several of his father's wives attached themselves to him and said they were going along with him, to be his wives. These women (wives) were his inheritance from

his father's estate and from the native viewpoint they represented considerable wealth. It was a test for a young Christian. He told them he could not accept them. And they in turn could not understand why he refused. Even now some of these women come when he visits his home village and try to persuade him to accept them and thus share in his father's estate." It is difficult to overcome the customs and traditions which have been practiced for many generations. But hundreds of young converts do, even though they must cut themselves off socially from their own parents and friends. His name is Paul Lawrence Dunbar. While he was in school he learned of the famous American Negro poet and decided that he would adopt the same name. The custom of adopting English names was a common practice among African students a generation ago. Possessed with an attractive personality, much native ability and a tireless purpose to do God's will, he is making a fine record as an evangelist.

Pastor Minoru Okada of our Honjo Church, Tokyo, Japan, told of a man who attended his evangelistic services. The young man had lost his father and met with bitter reverses. Discouraged he turned to communism but did not find the satisfaction he was seeking. One day he stopped to listen to a man preach. As he listened he was moved by a strange power. It gripped his heart. He began to attend the services regularly and to read the Bible and such Christian literature as he could secure. Finally he was converted, gave up the use of tobacco and liquor, accepted Christ and was baptized, both he and his family. He and his wife ran a restaurant for laboring men. When he decided to give up drink he also decided not to sell it to others. "In Japan to take liquor out of a restaurant is like taking medicine out of a drug store," says Pastor Okada. At first it was difficult, but he got such joy out of his work after he became a Christian, that his restaurant became known for its good food and good service. This stand against liquor was costly to his business at first but it helped to make his restaurant popular afterwards.

A seamstress in Puerto Rico, a humble Christian, had invited a number of her friends to a prayer meeting in her home. While they were in the service a prominent woman called to see about some work she wanted done. She was invited to remain for the service and was profoundly impressed by what she witnessed. Here was a group of humble but sincere women who displayed such faith in God and such simplicity



*Church and Radio Choir of the First Dominican Evangelical Church,
Ciudad, Trujillo, Santo Domingo.*



*Leaders in the Younger
Church.*

Rev. Peter Wong, China

*Rev. John Kerefa-Smart,
West Africa*

*Dr. M. T. Viduya,
Philippines*

in prayer that she decided she must discover the secret. She conferred with the seamstress frequently and was invited to attend service in a small evangelical Church. She did, but her husband hearing of it objected because they moved in the upper social circles. Her new experience wrought such a change in her life that her husband readily noticed it. He had a Protestant friend with whom he talked about the matter. At his friend's suggestion he decided to attend church and asked his wife and daughter to accompany him. The result was the conversion of the whole family and for more than two years they have been active in the service and have been the means of bringing many others under the influence of the gospel.

Generous and Sacrificial

One of our most faithful and loyal church members in San Fernando, Philippine Islands, is Miss Oliva Alegria, the office secretary at Bethany Hospital, who has worked there joyfully for eleven years. Her name, "Alegria," is Spanish for "joy," and Doctor Widdoes nearly always calls her "Miss Joy," which is very fitting.

She began work in an office in Manila at P35.00 a month. Later she worked in a bank where she received P125.00 a month. (One peso is fifty cents.) The need of a bookkeeper and office secretary for our hospital in San Fernando was presented and she was asked if she would be willing to consider it. She accepted the position at P60.00 a month. During the depression it was difficult to make ends meet at the hospital so Miss Joy asked that her salary be reduced. She felt that her needs were few and that she could get along on less. Her religious life is deep and real. The church and its activities come first with her. Each Sunday afternoon she visits the sick or others who may need her services. She is very conscientious in the observance of Sunday and the paying of the tithe. A spirit of self-sacrifice has characterized her life ever since she has been with the hospital.

Dr. J. Mills Taylor says, "a sense of overwhelming indebtedness to the Christian Church which should characterize every follower of Jesus Christ was illustrated in an incident related to me a few months ago by one of our missionaries in the Punjab, India. A stranger, an aged Punjabi, came to the missionary and drew from his gown three ten-rupee notes (a rupee was then worth thirty-eight cents and from ten to fifteen

cents made a day's wage) and said, 'This is for the church. Give me a receipt.' Then he drew out three more ten-rupee notes and said, 'This is for the mission. Give me a receipt.' Then he drew out three more ten-rupee notes and said, 'This is for scholarships. Give me a receipt.' Then he produced a five-rupee note and said, 'This is for the pension fund. Give me a receipt.' The missionary said, 'My eyes were moist! I said, Stranger, why all this?' And his simple reply was, 'Years ago I found the Lord here in your mission. I live many miles away now, in Quetta, but I have wanted to do this for Him'!"¹

The spirit of sacrifice and devotion is evident in the young church on every mission field. If we exclude the support of missionaries from our foreign appropriations, then for every dollar we put into native pastors, teachers and mission workers, the young native church puts in one dollar and twenty cents. They out of their poverty support the cause more generously than we with our abundance.

The Corporate Witness of the Young Church

When we began work in Guayanilla, Puerto Rico, a town of two thousand population we met with bitter opposition. An erudite priest lived there who dominated the town. Efforts to gather people into the services met with limited response. At

¹Secretary Mission Board, United Presbyterian Church.



Congregation at Artacho, Philippine Islands

first only a few children and one or two adults from among the very poor came. After a time, however, conditions changed. The church services began to be better attended and the frame chapel erected in 1907 proved to be too small. An extension was added but this was outgrown in a few years. "Today," says Dr. P. W. Drury, "the outstanding character of the congregation is noticeable. It contains business men, public school teachers, clerks, tradesmen and other representative people of the town. The leading citizen, a former representative in the Island Legislature, is a devoted member. An unusually large group of enthusiastic young people attend its services. Three young ministers and two women workers have gone out from its fold into Christian work.

"The pastor heads up the Boy Scout movement in the town and is consulted freely about civic and social affairs. Both he and his church have the highest standing in the community. Religious services in three other centers are under their direction. The church has opened up and developed the work in other barrios, and in one of them we have recently installed a pastor. It has a growing passion to fulfill its mission in the world."

There are many such church groups on the mission field. From war torn China comes this story: "The Lord led me six years ago to this church located in the northwestern part of Canton," said Rev. Calvin Lee. "At the time of the tenth anniversary there were about two hundred members, mostly of the hand-working class. The budget for the second year of my ministry emphasized not so much the amount of money we hoped to get, but rather the number of persons we hoped to bring to Christ and into the church. We distributed to members of the congregation some toy fishes made of clay. The idea was that the members should become 'fishers of men.' As soon as a new member was brought into the church, the person who introduced the new member returned his toy fish to the church. Many of the people asked for more than one fish that year.

"With the emphasis on soul-winning, approximately five hundred members have been added to the church during the last six years. At the same time the number of church deacons increased from seven to eleven to match the demands of the increased membership. Last year, 1939, we received the largest addition of members of any one year, viz., one hundred fifty-one—just two less than the number of fishes caught

in the net cast under the direction of Jesus (John 21:11) after His resurrection!

"After the fall of Canton the schools of the city were removed to safer quarters. We tried to start a primary school for the neighborhood children. Beginning with forty children the number has now increased to four hundred. Growing needs were again partly met by building a gallery into our church to serve especially for student assembly purposes.

"The church auditorium seats five hundred. On Sundays there is not enough room to seat all who come. Since we are unable to take care of all the people who attend our church, we have arranged for a separate Children's Service early Sunday morning.

"For over a year our church has been supplying food to hungry people. Seven hundred come each morning for their bowl of thick rice soup. The Relief Committee of Canton helped us with rice, beans and for a long time also with cracked wheat—the gift of the American people through the Red Cross. Thus, daily we minister to more than a thousand persons through church, school and relief work, and so doing we try to lead them actually to become Christians.

"In the center of our big church yard, near the 'dug out' prepared for our church as a refuge in the time of bombing, four large Chinese characters are engraved—"THE PLACE OF BLESSING". May the Lord continue and increase His abundant blessing upon our beloved Church—and on all His beloved Churches is our prayer."

One of the finest examples of the unity of the missionary enterprise is found in our congregation at Baguio, Philippine Islands. Rev. C. B. Eschbach in describing its wide ministry said, "No church in the Islands has the privilege of ministering to a more cosmopolitan group than we do during the vacation months of April and May. Our summer attendants include the secretary of the Department of Public Instruction and Public Health; the head of the American Red Cross in the Philippines; six to eight professors from the University of the Philippines; ten or more high school teachers who are attending the summer classes at Baguio; several public school district superintendents; public school nurses; Philippine army officers with thirty to forty cadets from the Philippine Military Academy; a few American army officers, some American mining engineers in charge of the gold mines operated in the mountains surrounding Baguio; missionaries on vacation, rep-

representing the Presbyterian, Baptist, Methodist, Disciple, Congregational and other church groups; and leading Chinese business men from Manila—devout Christians. Add to this a generous portion of just common everyday people who are the salt of the earth and you have a cross section of our Sunday morning congregation during the vacation season.

“Another interesting phase of our Baguio church work is our small Chinese congregation which meets every Sunday evening. It has been under way now for more than a year and the results are most encouraging. We have a regularly employed Chinese Bible woman to lead the service and conduct Sunday School. Her salary is paid by the Chinese friends in Manila who look upon the work as their missionary project. The local members pay for the board and lodging of the deaconess and other incidental expenses. They even contribute to the local church fund to help pay for the electric light current consumed.”

Meanwhile in countless towns and villages throughout the world where once ignorance and superstition, poverty and disease, sin and spiritual death reigned, the gospel of a true and living faith is being preached. The Christian fellowship is being widened and whole communities are being changed by the moral force which these younger churches set in motion. “We should not be true husbandmen, however,” declared the Madras Conference, “if, after sowing the seed, we left the growth without protection and nurture.” The older churches must stay by to encourage and guide the younger church, but they must see to it that they do not so dominate the situation as to kill or restrict all youthful initiative and ambition.

QUESTIONS FOR DISCUSSION

1. What marks of conversion do the younger churches show?
2. Why is there such a difference between the faith men profess and the attitudes they practice?
3. Name six outstanding Christian attitudes. Why are they important?
4. How does the giving of the young church on the mission field compare with the giving of the church at home?
5. In your opinion does the younger church give evidence of a growing institution? Why do you think so?
6. Why is the relation between the younger and older churches so important at this stage of development?

CHAPTER IV

THE SUFFERING WORLD

Devotional Period

Quiet Music:—

Hymn:—"Jesus Calls Us, O'er the Tumult."

Scripture:—Matthew 11:1-11.

"Christ has no hands but our hands to do His work today,
He has no feet but our feet to lead men in His way,
He has no tongue but our tongue to tell men how He died;
He has no help but our help to bring them to His side."

Hymn:—"Where Cross the Crowded Ways of Life."

Prayer:—

"God speed the day when brotherhood
Shall reign instead of might;
When men will do the thing they ought
Because they know it's right;
When love shall conquer selfishness,
And in the marts of trade,
The Golden Rule will measure all
Transactions that are made."—Amen.

—Harold Barnes.

Human Ills

The redemptive purpose of God includes man's entire being, physical, mental and spiritual.¹ The Church always appears to be nearest like Him, not when it builds great cathedrals but when it stoops to serve the suffering. If the Church would perform the will of God in world relations it must be awake to the cry of the oppressed. It must be ready to face the corporate sins of society and make amends. "It appears that no institution or society," says A. H. MacLean, "can maintain itself unless it serves man universally—all men in all places—and this service can be maintained only through perpetual and vigilant sensitivity to the cry of sufferers."² What are some of these ills from which the world suffers and to which the Church must give heed?

¹Romans 8:23.

²"Christian Century," April 24, 1940.

Congested Population Areas

With the discovery of the western hemisphere the white man set about to establish a world dominion. In less than three hundred years he acquired control of forty-seven million square miles, or nine-tenths of the total habitable area of the world. With all this territory in his possession the white man began to pass measures limiting the number of immigrants permitted to settle in these domains. Members of certain races were prohibited from entering or becoming citizens. This action has resulted in seriously congested population centers which in the course of time overflow and either by peaceful or forceful measures acquire more land. Europe has a population of 400,000,000 while the Dominion of Canada, with approximately the same area has a population of 10,376,786 (1931). Japan with an area equal to that of California has a population of 67,000,000, or ten times the population of California. Australia with an area slightly larger than China, has a population of 6,775,000, while China has over 400,000,000 people. Another center of congestion is Italy with an area of 119,000 square miles and a population of 42,500,000, while the Philippine Islands with one-third the population has an area of approximately 115,000 square miles. In spite of these serious human problems the West does not want to admit the industrious sturdy sons of the East. "One of the lasting insults of America," says L. B. Moss, "to the Far East was our absolute exclusion of Japanese, Chinese and Indians from admission to our country."

Half the people of Japan are classed as farmers whose little farms average less than two and one-half acres. Small farms and the fact that the land must be used to grow food for the people rather than for cattle explains the reason for their lack of meat. They have an average of 304 cattle per 10,000 people, while the United States has 10,200 head per 10,000 population. Consequently they lack such important foods as butter, milk and cheese. One reason for keeping the price of farm products down and thus lowering the economic life of the Japanese farmer is in order to produce cheap food for cheap labor in the industrial centers of Japan. The lot of the tenant farmer in Korea is equally hard. He tills on an average three acres, of which about half is a paddy-field for rice. He supplies all the labor, usually all the seed and fer-



Refugee Camp—Canton, China

Children being given a disinfectant bath. All clothing are carefully washed and sterilized.

Children of the Refugee Camp hold up a bag which had contained cracked wheat from the United States—America's much appreciated gift to hungry China.

The little girl in the circle to the left is one of the brightest in the Camp and much prettier than her picture indicates. She lost both her parents during an air raid. She was resold several times by strangers until finally a Christian Chinese found her and brought her to the Camp.

tilizer, pays the taxes, and divides the crop on equal shares. Investigation in one area revealed the fact that after all the requirements were met the tenant's share was only 17 per cent of the total crop. The situation in China is not much better. The average farm per household in North China is five acres, in South China two and one-half acres.

In all Oriental countries there is a serious lack of proper foods. It is said that half the people of India go to bed hungry every night. "For sheer, stark human need even war years in the Near East can hardly match India's poverty and suffering." The annual income of the 62% rural population of India is reported to be equivalent to \$18.00. In China they frequently salute one another with this common inquiry, "Have you had your rice today?" How to get enough food to continue existence is the problem confronting millions. The population of Japan has practically doubled within sixty years. Her agricultural resources are so limited that nearly two million of her people have turned to the sea for their food. Our situation would be similar to the situation in Japan if all our people had to live off the farm products of Iowa. In America there is one square mile of farm land for every 200 people, in China one for every 1400, and in Japan one for every 2800 people.

Lack of Raw Materials

In the early days when life was simple and man had few wants he could supply most of his needs from the limited natural resources which were available within his own domain. Today science has put at the disposal of humanity a great variety of gadgets, contrivances and machinery which can only be supplied as man has access to the natural resources of the world. There are twenty-five raw materials which are considered essential in the life of any aspiring people. They include coal, cotton, oil, rubber, tin, manganese, zinc, nickel, chrome, tungsten, mercury, petroleum, iron, copper, etc. The following table shows how unevenly these raw materials are distributed among five of the nations. The first column indicates the number of raw materials of which the nation has an adequate supply; the second, the number of raw materials of

which the country has a limited supply; and third, the number of materials of which the country has no supply whatever.

	Adequate Supply	Limited Supply	No Supply
Great Britain	18	2	5
United States	16	4	5
Japan	3	5	17
Germany	4	2	19
Italy	4	0	21 ¹

When we refer to the "Haves" and "Have nots" among the nations it is no mere slang classification of the present international order. There are certain economic necessities which nations must have or they cannot live.

Japan cannot maintain and employ her huge population on an agricultural basis. She must turn to industrial occupations. This requires certain raw materials many of which she lacks. Her total iron ore reserves would not keep the furnaces of the United States going seven months. Her oil production for a whole year does not equal what America produces in one day. Great Britain has forty times the coal reserve that Japan has, and the United States has 275 times as much. Germany has a limited supply of coal and iron, practically no oil and no cotton. Italy, has small reserves of coal and iron ore, but no oil or cotton.

The only way for nations to secure these essential materials which they lack is to import them. But imports must be paid, either by borrowing which piles up the national debt, or by exports of one kind or another. Germany and Japan turned to manufacturing the raw materials which they purchased into products of various kinds for export. They began to compete in the markets of the world, but tariff regulations and trade agreements restricted them. Nations cannot go on buying indefinitely. They must also sell or they will become bankrupt.

The policy practiced by nations today in their trade relations is as vicious as it is dishonorable. It tends to congest international credit and wealth in certain centers and to strangle those which do not have access to raw materials. Nations therefore feel compelled to acquire by means of force or otherwise the necessary raw materials and the markets where they may dispose of their products. From the standpoint of wealth the United States appears to be the most fortunate. We have

¹Social Action, January 15, 1938.

over 63% of all the monetary gold in the world. From another standpoint such a situation is quite unfortunate. It strangles international trade and forces nations to the device of foreign credit or to barter. We condemn nations which reverted to barter as a means of exchange yet what is a nation to do when it has no gold?

Exploitation

By the middle of the last century the exploitation of India by the East India Company had become so flagrant that the counselors to Queen Victoria recommended that the country be taken over as a crown possession before it was finally lost. Accordingly the British Crown made arrangements to buy from a commercial concern (The East India Company) the Empire of India. Speaking of this transaction the historian R. C. Dutt, says "The capital was paid off by loans, which were made into an Indian debt, on which interest is paid from Indian taxes. The empire was transferred from the Company to the Crown, but the people of India paid the purchase money. The Indian debt, which was fifty-one million pounds in 1857, rose to ninety-seven million pounds in 1862. Within the forty years of peace which succeeded the Indian debt has increased continuously, and now (1901) amounts to two hundred million pounds."¹

Another source of extravagance is the high cost of government administration. The salary and perquisites of the Viceroy of India are more than three times the salary of the President of the United States. The royal palace and capital building completed several years ago at New Delhi cost over three hundred million dollars. It is difficult to explain such extravagance in the face of such poverty.

Mexican Oil

The present oil controversy in Mexico had its origin in a labor dispute which involved 18,000 workers. The Oil Companies and labor leaders were unable to get together so an expert commission was appointed to study the situation and report its findings to the government. The report contained two parts, one giving a general history of the oil industry, the other dealing specifically with the three year period, 1934-36.

The experts stated in their report that the "average pro-

¹That Strange Little Brown Man Gandhi—Fisher, p. 160.



Rev. and Mrs. Shimao Nakaji, Pastor United Brethren Church, Osaka, Japan

duction per well and per worker is higher in Mexico than in the United States; that average capital invested, per producing well, is much less than in the United States; also that taxes, rentals and royalties are lower. They declared that in 1935 the Mexican oil industry had an average of 8.64 pesos invested for every barrel of oil produced, while in the United States the corresponding sum was 48.12 pesos. It was estimated that for the three-year period 1934-36 the total capital stock of the oil companies in Mexico had averaged annually 164,000,000 pesos, and their total assets 335,000,000 pesos. The petroleum industry in the United States was stated to have made a profit in 1935 of 1.44 per cent, while in Mexico the corresponding figure was 17.82 per cent with an average of 16.81 per cent for

the 1934-36 period. The report put the profits of the Mexican oil industry at 51,000,000 pesos in 1934, 62,000,000 in 1935 and 56,000,000 in 1936.¹

The companies say the report is prejudiced and inaccurate. Whatever the facts in the case may be, the purpose of introducing the matter here is to raise the question as to what should be the standard of judgment in such a situation? How far may foreign capital go in the development of such natural resources, and not do violence to the rights and welfare of the natives? Is it enough if the company pays a fair wage and a reasonable tax, but leaves the country without wealth to provide schools, build roads and maintain hospitals?

Philippine Sugar

One of the strong factors in securing the recent Philippine Independence legislation was the Great Western Sugar Interests. Mr. Fred Commons, President of the National Beet Growers Association, testified before the "Committee on Insular Affairs": "I want their independence to be just as quick as it can be legally arranged, and I want it to be definite and certain when the bill is passed. I do not agree that at the end of this five-year period they be allowed to vote for independence, because when they are paying one hundred per cent tariff rates, they might change their ideas."

Hon. Joaquin M. Elizalde calls attention to the fact that the United States followed two distinct policies during her occupancy of the Islands. "In her economic policy, she has drawn the Philippines closer to the American economic system. . . . In her political policy, she has prepared the Philippines to assume independence." The Independence Bill provides that during the fifth year of Philippine independence the same rates of duty shall be collected and paid upon all articles exported from either country to the other as are required by the respective governments to be collected and paid upon like articles imported from foreign countries.

In discussing Philippine Commercial Trends, Jose S. Camus, Under Secretary of Agriculture and Commerce said, "The sugar industry which is at the top of all industries in the Philippines faces one of the most difficult problems. It has been estimated that 2,000,000 people depend directly and indirectly upon the sugar industry for their livelihood. The sugar cen-

¹Foreign Policy Reports, August 15, 1938.

trals operating in the Philippines, involving an investment of 105,164,619 pesos have a capacity of 1,600,000 tons. The Philippines is allotted a sugar quota of 850,000 tons which may enter the United States free of duty. The industry may survive the imposition of 25 per cent of the United States export duty . . . but the moment full duty is imposed, survival of the industry is well nigh impossible."

Any group studying the question of how best to carry out God's will in world relations must give serious attention to the matter of world trade. Representatives of Mission Boards having work in the Islands discussed this question at a Conference held in Washington, D. C. last April and urged: (1) The organized Christian forces of America to place the weight of their influence behind all elements working for Philippine-American relations based on common justice and the golden rule; (2) The United States Government to enter the trade negotiations of 1944, already authorized by both governments, with a conscious purpose to revise any provision for trade relationships after 1946, which seriously threaten the good of the Philippines.

Illiteracy

We are faced with the alarming fact that half the human race can neither read nor write. Dr. Francis Laubach, father of the simplified method of teaching adults to read, stated before the Madras Conference: "Eleven hundred million people, almost two-thirds of the world had no delegate at the conference, never had a delegate anywhere, are voiceless, for they cannot read, but the real tragedy is they cannot speak. . . . We have no indignation for a billion illiterates. It is a human weakness not to realize suffering unless we hear a cry. The illiterate majority of the human race does not know how to make their cry reach us."¹ Those who teach these illiterate multitudes to read can win them for Christ. "The most direct way I know to lead a man to Christ," continues Doctor Laubach "is to sit down beside him with your heart full of love and sweetly and patiently teach him to read."

The Church has done a commendable piece of educational work among these illiterate peoples, but much more needs to be done. Governments, recognizing the advantage of early instruction, are directing their educational efforts not toward teaching certain facts and subjects but toward developing

¹"Through Tragedy to Triumph," Mathews—pp. 75, 76.

certain attitudes and conceptions among their youth. "Until recent times," declared the Oxford Conference, "much public education has confined itself to instruction in certain subjects and has regarded the training of character as the function of the Church. Today, however, it is setting out to create a particular kind of person in accordance with its interpretation of the ends of man's existence."

Another serious matter confronting any institution seeking to do the will of God is that of providing proper reading material for the masses which are being taught to read. The present trend indicates that we may expect within fifty years that five hundred million new readers will step out of the silent ranks of illiteracy. A hundred million more adults read today than twenty years ago. Russia alone claims to have taught eighty million adults to read in the past fifteen years. "Will they be flooded with the message of Christ, or with atheism? Will they read love, or hate? Whatsoever is sown in their minds the world will reap. What will happen when this dumb two-thirds shall speak 'after the silence of the centuries'? . . . That is the most stupendous, the most arresting, the most ominous fact perhaps on this planet. Everybody is flooding that unthinkable vast multitude with reading—everybody excepting the church."¹ The Madras Report on "The Life of the Church" states that, "The desperate need for Christian education was never more apparent than at the present time."²

Physical Pain and Disease

Dr. Albert Schweitzer reminds us that pain whether experienced by a cultured European or a primitive man of the bush is alike distressing. Pain is no respecter of persons. Germs do not recognize international boundaries nor respect racial divisions. Immigrants may stop to be examined by quarantine officers but rats, mice, lice and mosquitoes, the conveyors of plague and disease do not. Julian Huxley maintained that "half the population of the world was below par on account of animal parasites such as hookworm and microscopic malaria germs. Disease, he avers, may bring about the rise and fall of empires."³

¹"Through Tragedy to Triumph," Mathews—p. 78.

²Madras Reports, Vol. 4—pp. 160, 161.

³God's World, Patton—p. 135.

A year ago the Rockefeller Foundation told in its annual report the story of the arrival and spread in Brazil of the dreaded malaria-carrying mosquito, *Anopheles Gambiae*. It came from Africa, apparently by airplane or on a fast destroyer, and was first discovered by one of the Foundation staff members in 1930. Since then it has spread 300 miles to the west and has infected an area of 12,000 square miles. A distinguished malariologist, Dr. M. A. Barber says, "This invasion of *gambiae* threatens the Americas with a catastrophe in comparison with which ordinary pestilence, conflagration and even war are but small and temporary calamities. *Gambiae* literally enters into the very veins of a country and may remain to plague it for centuries."¹

Jesus specifically commanded His disciples to go heal the sick.² Realizing this and the fact that large areas of humanity are without the services of trained practitioners or the advantages of modern medicine, the Madras Conference made this timely declaration. "The Church exists to continue the work Christ began. As he identified Himself with the need and suffering of the world, so must His disciples identify themselves with that need and suffering, that the redeeming love of God may be mediated through them to the lives of others. Mindful of the value that God has set on human personality, and animated by the spirit of compassion that moved the Great Physician, the Church will follow Him in methods of service that express His mission. It is its privilege, as it is its duty, to give in Christ's name, to the redemptive purpose of God, whose end is the restoration of the divine image in man.

"The ministry of health and healing belongs to the essence of the Gospel and is, therefore, an integral part of the mission to which Christ has called, and is calling, His Church. In some other lands and areas the need presses more heavily than in others, and where that is so a special obligation rests upon churches and missions to make full proof of their ministry of healing."³

¹Rockefeller Foundation Report, 1939—p. 17.

²Luke 9:2.

³Madras Reports, Vol. 4—pp. 162, 163.

QUESTIONS FOR DISCUSSION

1. How do governments inhibit the carrying out of God's will by their immigration laws and regulations?

2. Do you consider the present distribution of land and raw materials just? Why?

3. What should be the attitude of a government toward any subjected people it may have rule over? How should it regard the natural resources of the land these subjected people occupy?

4. On what grounds may a government ruling a subjected people claim ownership of all mineral wealth under the surface of the land?

5. How can the church help relieve the illiteracy of the world? Who should provide literature for the new readers?

6. What claims do the physical needs of humanity have on modern medical knowledge and resources?



The hospital staff extends welcome to Dr. M. T. Viduya and family on their return from America. Doctor Viduya is seated alone on the red settee.

CHAPTER V

THE KINGDOM AND THE NATIONS

Devotional Period

Organ Prelude:—

Invocation:—“Thy Kingdom come, O Lord,
Wide circling as the Sun;
Fulfill of old thy word,
And make the nations one.” Amen.

Hymn:—“Jesus Shall Reign Where'er the Sun.”

Scripture:—Rev. 11:15; 21:1-4, 23-27.

Hymn:—“Rise up, O men of God.”

Prayer:—“O God of all nations and Father of all mankind, draw all thy children together with an increasing sense of our common blood and destiny. Grant that peace may come to the family of nations and that the Son of Righteousness may shed His light upon all the peoples of the earth, making us one holy brotherhood in which righteousness dwelleth, through Jesus Christ our Lord.”—Amen.

A Universal Religion

Up until the time that Christianity appeared there was no truly universal religion except Buddhism which might have claimed such distinction. The religions of which we have record were national. They were preserved and perpetuated as much by the nation to which they were attached as the nation believed itself to be preserved and perpetuated by its religion. The two were so closely identified that if one changed his national allegiance it was frequently necessary to change his religion.* The gods of Rome were closely associated with the life of the Empire. Had the Christians allowed Jesus to be placed in the Pantheon thus placing him on a level with other Roman deities the Roman authorities would have tolerated Christianity. The Christians refused, holding that Jesus was pre-eminent to the state. This brought the wrath of the state upon them and subjected them to cruel persecution and martyrdom.

Christianity insists that it is the universal and final faith; that its truth applies equally to all men; that back of the universe is the moral will of God which men must obey or in-

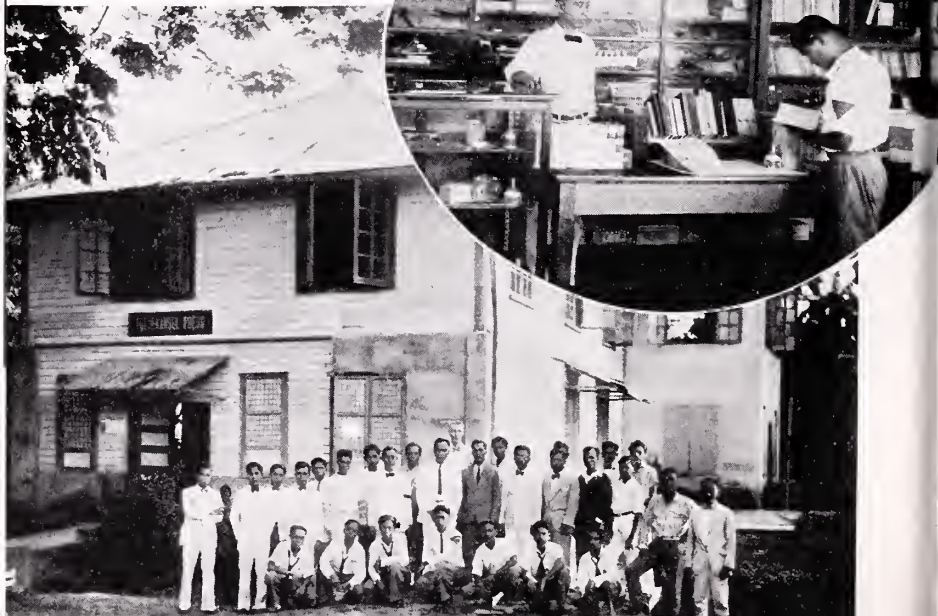
* Ruth 1:16

evitably perish. As every falling body is subject to the law of gravity so every human being is subject to the moral will of God. Man can no more make spiritual progress by some other social scheme, than electricity can be conducted by means of a cotton cord. Those who set themselves up against it or substitute some other purpose as the ultimate goal of man are sure to meet defeat. "Christ's claim is a universal one," declared H. D. Wendall, "a claim upon all times, peoples, races and cultures." Dr. L. J. Shafer says, "Before this moral law of God, all men stand in a relationship of equality. The idea of the divine or superior race is not compatible with Christian revelation. God may use a race or nation in a special way to accomplish His purpose in history, but this is a division in function and not in essential character. . . . To elevate a race into the primary position is to deny the universality of the moral law."¹

The fact that Christianity is universal in its nature makes it of necessity missionary in its purpose. It is not by chance that

¹The Christian Alternative to World Chaos, pp. 77, 78.

*The Ilocono Press and
Book Store
San Fernando,
Philippine Islands*



it is missionary. If Christianity ceased to be missionary it "would have to renounce its basic conviction that there is one God, who is Father of all men and whose grace was manifested for all His children in Jesus Christ. It would involve the confession that the God revealed in Christ is not the God of all men but only of a part of the race or, what is in effect the same thing, that he has a purpose of redemption for some which he is willing to have withheld from the rest of mankind."¹

Rise of Nationalism

It has been pointed out that in earlier times it was rare to find a person who did not have nominal attachment to some form of religion. Today large masses of men are breaking away from the old historic religions and are turning to nationalism. They think they see in it a hope for the realization of their dreams. Nationalism, therefore, has taken on a new significance. Men profess to believe in the divine right of the state as once they believed in the divine right of kings. The nation becomes the ultimate end and all energy must be bent to secure its supremacy. Man, according to the new doctrine, has no other function except to serve the state.

The new totalitarian idea holds that the nation-state "is the norm for personal and communal life. Nothing conditions it, but it conditions everything. Nothing judges it, but it judges everything. . . . It becomes the be-all and end-all for its citizens. It is the supreme reality which creates all their standards and values. It is their social absolute and the object of their worship."²

This view of life denies the supreme value which Jesus attached to the individual.* It threatens the integrity of personal life. It holds that man has no value except as he serves the state. It overlooks the fact that the most able and accomplished characters have been produced, not by a series of state-controls from without, but by self-control from within. What chance is there for growing great characters in a land where the state controls everything, even the thinking of its people? True liberty is not freedom from restraint as many think, but freedom to assume "positive responsibility" in one's

¹One Gospel for Mankind, H. V. White, p. 10.

²The Christian Message for the World Today, F. P. Miller, p. 54.

*Mark 8:36.

relation to society. This view also denies the Fatherhood of God* and the unity of the human family. Instead of building the world into a neighborhood it turns it into a battle field. It attempts to succeed by offering men a limited objective. Mankind cannot be saved by anything less than a universal objective. Nationalism can never serve such a purpose no matter how idealistic it may be nor how superior. Christianity has a universal objective in Christ who when lifted up will draw all men unto him.*

National Sovereignty

Another thing which delays the practice of God's will in world relations is the theory of national sovereignty. So long as nations insist upon absolute sovereignty for themselves and refuse to recognize a higher moral law to which all nations alike are subject there can be no lasting peace. It is as illogical to think that nations can practice such a theory in a world of nations, occupied and related as nations are today, as it is to think that a city can be maintained on a peaceful cooperative basis by allowing each citizen to be a law unto himself. It is international anarchy for a state to act on such a principle and to insist that it be the sole judge in any dispute in which it may be involved. International disputes should be settled in view of all the peoples concerned. Even the right of self-determination may in the end work a hardship on other peoples unless those groups concerned determine their conduct in view of all the rights and privileges of other nations.

Here again Christianity offers a solution. It insists that there is a higher moral law to which nations as well as individuals must be subject. Many of the nations refuse to recognize such authority because it modifies too drastically their idea of national sovereignty. So long as nations insist on ignoring this divine order there must be those who like the prophet Jeremiah keep reminding them that God is, and that nations cannot persist in violating this order without bringing destruction upon themselves.

The New Paganism

These manifestations of extreme nationalism are sometimes referred to as the new paganism. While there have been violent manifestations of it in the past, the present form is more assertive and powerful. The alarming fact is that it has

*Matt. 6:9.

*John 12:32.

*Pineapple
Field
Puerto Rico*



*Farm
Scene
Puerto
Rico*



created many new fronts for the missionary movement. The old religions which Christianity encountered were static and local. Nationalism is aggressive, world embracing and has developed its greatest strength in lands which were nominally Christian. It challenges any movement which opposes its objectives or claims the allegiance of any of its subjects.

In some lands it has taken on the aspect of a religion. In Russia, it has become Communism and the State feels impelled to force other peoples to accept it. In Japan, it has turned to Emperor worship. The worshippers claim the Emperor descended from the gods through a long unbroken line of rulers. In Italy, the cult has become a fetish and a passion to re-establish the Roman Empire. In Germany, it has become an obsession of pure race and blood. "We of the German Faith have chosen another and more certain path—the path of unconditional surrender to the highest good of the nation. . . . The will of the nation is here the will of God and we obey it," says Wilhelm Hauer. "The Ten Commandments and the moral principles laid down in Holy Scripture do not suffice for the

building up of society. . . . Before us lies the goal of a Teutonic, a German morality which will rank higher than Christianity."¹ Associated with the new emphasis on nationalism is a series of restrictions on Christianity. Russia has sought to eliminate religion altogether. Germany has so limited the activities of the Church that many of its efforts are ineffective. Mexico has placed 'severe limitation on religious propaganda. Christians in Japan and Korea are perplexed by the government's insistence on attendance of school children at Shinto shrines. In nationalistic Turkey, restrictions have been placed upon Islam as well as on Christianity. Even in the United States "an alien, to be naturalized, is not permitted to claim allegiance to God if that should lead him to refuse to bear arms in defense of the nation."² Professor Macintosh, to whom the above statement refers, claimed the right to be guided by his own conscience in judging whether or not he would support any particular war that Congress might declare. He was denied citizenship because of this. Since then however an alien, the mother of eight children, was granted citizenship even though she refused to support the government in any war. When asked regarding her attitude toward military service she replied, "If they come this way, we help. To go over there, no." The judge in commenting on the case said, "Here is a woman with common sense. Let's give her credit and not make our laws look ridiculous."³

Christian Sanction of the State

The Oxford Conference which discussed at great length the relation of the Church and state has reminded us of the fact that "Throughout the centuries the Christian conscience has continually insisted that, whatever view may be taken of the political order, it is not a sphere of action unrelated to God."⁴ The Bible itself is witness to the fact that God is at work even in political life. The state as an existing form of government is bound by God's will "and has the God given task of upholding law and order, of ministering to the life of the people united within it . . . and also of making its contribution to the common life of all the people."⁵

The report on "The Church and State" defined the functions of the state as follows: (a) To guarantee order, justice and civil

¹Germany's New Religion, p. 60.

²Missions Tomorrow, p. 112.

³Christian Century, May 15, 1940.

⁴The Oxford Conference, p. 239.

⁵The Oxford Conference, p. 66.

liberty; (b) To provide men with security and order in a world of sin and change; (c) To maintain public order, using coercion if necessary within accepted limits. We must recognize the fact that the state being an expression of the will of the whole people may not hold as high ideals as a part of that people may hold. Christian ideals can be applied and made to function only as the will and ideals of the total group are raised. In democratic countries governments usually represent a cross section of the moral will of the people. They are no better nor worse than the people who set them up and maintain them. In order, therefore, to make a fundamental change in government there must be a like change in the people who create the government. This is not true of states where power has been usurped by dictators.

Functions of the Church in Relation to the State

There are certain primary duties which relate to the church, just as there are duties which relate to the state. What are those duties? The first and primary duty of the Church to the state is for the Church which is the body of Christ to be her true self. She is "to witness for God, to preach His word, to confess the faith before men, to teach both young and old to observe the divine commandments, and to serve the nation and the state by proclaiming the will of God as the supreme standard to which all human wills must be subject and all human conduct must conform."¹ The Oxford Conference has definitely outlined what it believes to be the duties of the Church to the state. They are: "(a) that of praying for the state, its people and its governments; (b) that of loyalty and obedience to the state, disobedience becoming a duty only if obedience would be clearly contrary to the command of God; (c) that of cooperation with the state in promoting the welfare of the citizens and of lending moral support to the state when it upholds the standards of justice set forth in the Word of God; (d) that of criticism of the state when it departs from those standards; (e) that of holding men in all their legislation and administration to those principles which make for the upholding of the dignity of man who is made in the image of God; (f) that of permeating the public life with the spirit of Christ and of training up men and women who as Christians can contribute to this end."²

¹The Oxford Conference, Official Report, p. 70.

²The Oxford Conference, Official Report, p. 71.

In order to perform these functions well the Church must have freedom: "(a) to assemble for unhindered public worship; (b) to formulate its own creed; (c) to have an adequate ministry; (d) to determine its conditions of membership; (e) to give religious instruction to its youth; (f) to preach the Gospel publicly."

If the Church is to perform its missionary task in the world then it must be granted these additional privileges by the various governments within whose bounds it labors: "(a) to carry on Christian service and missionary activity both at home and abroad; (b) to organize local churches; (c) to publish and circulate Christian literature; (d) to hold property and to secure support for its work at home and abroad; (e) to co-operate and to unite with other churches at home and abroad; (f) to use the language of the people in worship and in religious instruction; (g) to have equality of treatment in countries predominantly Roman Catholic, similar to that accorded by Protestant Governments; (h) to have legal recognition for Christian marriages between nationals."

The Church fills a high and holy function in life. This fact makes it necessary to guard against arrogance and pride and to cultivate penitence and humility. Yet it must never surrender to Caesar the things that belong to God. If the Church is to render a worthy service to the state it must be free to judge the state in the light of God's law and to call men to repentance. How else can it fill its function in the world? Many states object because it limits their national sovereignty and makes them a part of something. They wish instead to be that "something" and decree the statutes which regulate all bodies related to them. Whenever obedience to the state means disobedience to God then the Church must declare in the words of the early Apostles, "Whether it be right in the sight of God to hearken unto you, rather than unto God, judge ye."*

A Dual Citizenship

The Christian is a creature of two worlds. He belongs to the temporal and the eternal. He lives on the earth, yet he has his citizenship in a "far country." He is a subject of the country within whose limits he was born or may now reside, yet he is

*Volume 6, Madras Reports, p. 262.

*Volume 6, Madras Reports, p. 263.

*Acts 4:19.

a subject of the "colony of heaven." This dual existence is most beautifully expressed in an ancient Epistle addressed to Diognetus by an unknown author and written probably sometime during the second century.

"For Christians are not distinguished from the rest of mankind either in locality or in speech or in customs. For they dwell not somewhere in cities of their own, neither do they use some different language, nor practice an extraordinary kind of life. Nor again do they possess any invention discovered by any intelligence or study of ingenious men, nor are they masters of any human dogma as some are.

"But while they dwell in cities of Greeks and barbarians as the lot of each is cast, and follow the native customs in dress and food and the other arrangements of life, yet the constitution of their own citizenship, which they set forth, is marvelous, and confessedly contradicts expectation. They dwell in their own countries, but only as sojourners; they bear their share in all things as citizens, and they endure all hardships as strangers. Every foreign country is a fatherland to them, and every fatherland is foreign. They marry like all other men and they beget children but they do not cast away their offspring. They have their meals in common, but not their wives. They find themselves in the flesh, and yet they live not after the flesh.

"Their existence is on earth, but their citizenship is in heaven. They obey the established laws, and they surpass the laws in their own lives. They love all men, and they are persecuted by all. They are ignored, and yet they are condemned. They are put to death, and yet they are endowed with life. They are in beggary, and yet they make many rich. They are in want of all things, and yet they abound in all things.

"They are dishonored, and yet they are glorified in their dishonor. They are evil spoken of, and yet they are vindicated. They are reviled, and they bless; they are insulted, and they respect. Doing good they are punished as evildoers; being punished they rejoice, as if they were thereby quickened by life. War is waged against them as aliens by the Jews, and persecution is carried on against them by the Greeks, and yet those that hate them cannot tell the reason of their hostility.

"In a word, what the soul is in the body, this the Christians are in the world. The soul is spread through all the members of the body, and Christians through the diverse cities of the

world. The soul hath its abode in the body, and yet it is not of the body. So Christians have their abode in the world, and yet they are not of the world."¹

QUESTIONS FOR DISCUSSION

1. Does the fact that a people have followed a certain religion for many centuries prove that it is the best religion for them?

2. Can a follower of a universal religion be a true patriot?

3. Why is the new emphasis on nationalism dangerous? How does it conflict with Christian ideals?

4. Is the American theory of the separation of church and state sound?

5. How does the function of the church differ from the function of the state?

6. To whom does the Christian owe final allegiance? If his allegiance conflicts with the state, what should he do?

¹"The Christian Message for the World Today," Miller, pp. 68-70.

Hospital International looks out upon the blue Carribean. The result of cooperation in Santo Domingo. It is jointly supported by the Presbyterians, Methodists and United Brethren.

Men's Ward

Hospital Building

Operating Room



CHAPTER VI

WHAT CAN THE CHURCH DO?

Devotional Period

Invocation:—"Breathe on me breath of God,
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldst do."

Meditation:—"Behold, to obey is better than sacrifice, and to harken than the fat of rams," I Sam. 15:22. "Whereupon . . . I was not disobedient unto the heavenly vision," Acts 26:19.

Hymn:—"Faith of Our Fathers."

Scripture:—Hebrews 11:24-27, 32-40.

Prayer:—

Hymn:—"Lead on O King Eternal."

The Body of Christ

A certain Hindu became interested in Christianity and began studying the New Testament. He noticed that Jesus was prominent in the Gospels. But as he read on into the Book of Acts he discovered that the disciples were prominent there. The facts which the Gospels reported about the life and work of Jesus, the Book of Acts was reporting about the men and women of the fellowship, the Church. What the disciples thought and did had taken the place of Jesus. The remarkable thing was that the church began where Jesus left off. "Therefore," said this seeker, after truth, "I must belong to the church that carries on the life of Christ."

Bishop Gore said that the Church was the extension of the incarnation. In the opening sentences of "The Acts of the Apostles" the author refers to the fact that he had written a "former treatise . . . of all that Jesus began both to do and teach." Now he proposes to relate what Jesus was doing through his followers. What he himself began to do and to say in Judea and Galilee he continued to do and to say in Asia Minor, Greece, Rome and later in England, America, Asia and Africa. The first thing therefore the church should seek to do is to prove its spiritual origin by its very life and

¹Madras Reports, Vol. 7, p. 38.

work. The Bishop of Dornakal, India, said he used to go among his churches and have the baptized members place their hands on their own heads (as if in the act of baptism) and repeat after him, "I am a baptized Christian. Woe unto me if I preach not the gospel." It is not enough to bear witness to the truth. Our lives must commend the Redeemer we recommend. On returning from the great Missionary Conference at Jerusalem in 1928 some Oriental delegates were reporting their experiences when a few skeptical hearers remarked, "We shall not believe you were at Jerusalem until we see it." How are men to know we have been to Calvary unless they see in us the same sacrificial obedience which Christ manifested. There are mountain top experiences in religion. There are outstanding leaders in the Church, but it is when common men and women are changed that people recognize the power of the gospel.

God Is In History

In the second place the Church can show an abiding confidence in the over-ruling providence of God. It can declare with the Psalmist, "God is our refuge and strength . . . therefore will not we fear." This may be a dark hour but there have been other hours just as dark. When Jesus hung on the cross it looked as though all the love and truth for which he lived was to be blacked out by the hate and passion of his enemies. He was calm however and prayed for the forgiveness of those who crucified Him. He showed no evidence of doubt in those tragic hours. He appears as conscious of God's presence and purpose in the tragedy of Calvary as he was of His presence in the glory of the transfiguration.

The core of the prophetic messages was the fact that God works in history. Even the writers of the historical books aim to show how God deals in judgment and mercy with the nations. He manifested his mighty works in his dealings with Israel. He called other nations to carry out His judgment upon His idolatrous people. These men of God saw in the history of their nation a purpose which God was working out and would finally fulfill. Dr. William Patton calls this the doctrine of the living God. He says, "It makes literally all the difference in the world whether we believe in a God who is only the result achieved by our thinking, the postulate of our moral action, or in One who is living, who is before us, before our thought and before our action, who plans and acts

and chooses, whose is the great initiative, who is the creator, redeemer and judge." Before such a God the great question he declares is not, "Can I believe in God?" but "What wouldst Thou have me to do?"¹

The Spirit of Hope

The Church, in the third place, can radiate the spirit of expectancy, of yearning, of hope which breathed through the messages of the prophets and apostles. Christ has not forsaken his bride, the Church. He Himself declared, "Lo, I am with you alway, even unto the end of the world." The promise is that He will abide with his church through the present age. He who, through defeat, rose to absolute victory declares that He will accompany His people as they go forth in obedience to His command. Dr. Elwyn Bevan suggests that perhaps one of the reasons for the success of the early church was the fact "that to a generation weary of the futility of things the Christians preached that history was real, because God worked in it His eternal purpose."² Whatever may happen to the present order of the world we must not forget that God is working His purpose out and that He exhorts His followers to look "for that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ." Whatever the form of that appearing may be, we are confident of the fact that He shall

¹Christianity in the Eastern Conflicts, Patton—p. 136.

²Christianity in the Eastern Conflicts, Patton—p. 135.

*Children of Rural Section and
Mountain Hut, Puerto Rico*



reign and that finally righteousness shall triumph. Such a hope will enrich the world by giving to men a new morale based on confidence in the triumph of the Kingdom of God.

Who cares about Assyria and her conquerors? What matters today is the truth revealed through a little nation on the eastern shores of the Mediterranean. Who cares about the Caesars and the great Roman Empire except as history? What concerns us is a movement begun by humble folks which outlasted the Roman Empire by many centuries. Who can say that the witness of Christians in Japan, China, India, Africa and other parts of the world shall not outlast the transitory governments of today? It is no idle dream when history itself so strikingly illustrates the fact.

Surveying the Field

Seeing the restless multitudes about him as fields of waving grain Jesus exhorted his disciples saying, "Lift up your eyes and look on the fields; for they are white already to harvest." In the fourth place, the Church can survey the field and prepare herself for the task. The fact that men are turning to these new "isms" with a religious fervor and hope is at least an evidence that they are expecting something better; and that having found what they believe to be a better way they willingly give their all to attain it. In the case of Europe the Church must ask herself this pertinent question. Why did men miss the way? Wherein was our light dim that they could not see Him who is "the way, the truth, and the life"? We are aware from our discussion in previous chapters that some of the gravest problems confronting the Church are in those countries where the Church has been established for centuries. Any thoughtful consideration of the question before us must take these facts into account. The Church must not overlook America. Much needs to be done in our own land in order that we might see more clearly how best to do His will in other lands.

The Church must also look beyond to lands whose **mores** have not been influenced by Christianity and whose people have had little or no knowledge of Christ. Careful surveys were made before the Madras Conference in order that the delegates might be prepared to deal with the task intelligently. While they have to do primarily with the geographical occupation, nevertheless these figures have a message

which we will do well to heed. They give unfailing evidence that the Church has at times thought too much of her own spiritual culture and not enough of the spiritual hunger of the world.

The total population of the world is approximately 2,100,000,000. Of this number about 718,000,000 or one-third has affiliated itself with the Christian movement. Many of these only pay nominal allegiance and others are so restricted by oppressive government regulations that their public witness is very limited.

The total Christian population for Asia, (not counting Roman Catholics for whom we have no statistics) is 5,504,781 or 4808 Christians per million inhabitants. If those under instruction are included, the total reaches approximately 6,015,045. This is less than one percent of the total population. The great central plateau of Asia is closed to Christian Missions. Chinese Turkestan had been occupied for fifty years by the Swedish Mission and the China Inland Mission. All the Swedish Missionaries have been expelled and the China Inland Mission has ceased to function. Outer Mongolia dominated by the Soviets has been closed. Tibet, Bhutan, Nepal and Afghanistan are still unoccupied because of their fanatical opposition to Christianity.

The survey shows a total of 8447 missionaries in Africa or 56 per million people. The total Christian community, including those under instruction is 5,000,000. This does not include the church of Rome. The unoccupied fields are mainly in the Moslem North and in the hinterlands of West Africa. In spite of these unoccupied areas the missionary movement has made Africa a vastly different country from what it was fifty years ago. South America, Mexico and the islands of the five Oceans offer other challenges to a missionary minded church. This great Evangelical movement needs reenforcing from the older and stronger church at home. What is the God of history saying to the church as these great opportunities loom up before her? Is He not speaking forth the great imperative "Go ye therefore"?

The World Council of Churches

In December, 1938, there met in Madras, India, a great Missionary Conference. In many ways it was the most unique church gathering since Pentecost. The delegates represented seventy different countries or separate areas of the world. It

was the most widely representative meeting of the Christian faith ever held. It was unique also in that it included every branch of the Christian Church except the Roman Catholic. Previous to the convening of the Missionary Conference two other world conferences were held in the summer of 1938—the World Conference on Church, Community and State at Oxford, England, and the World Conference on Faith and Order at Edinburgh.

"It is a remarkable fact," says Dr. John R. Mott in commenting on these Conferences, "that without previous planning we find ourselves in a great succession of world-wide or ecumenical Christian assemblies . . . The striking thing is that while these meetings were planned without collusion they reveal on the part of the Christian forces of the world, world-wide interest, world-wide concern, world-wide recognition that all our major problems and issues can be met best, if not only, in a world context, and above all, world-wide desire and purpose to draw together in fellowship and action. The Tambaram (Madras) gathering is by far the most important in this series. Why? Because it is the first and the only one which will have brought together and woven together on a parity as to numbers, initiative, participation and leadership the representatives of the older churches of Europe, North America and Australasia and the younger churches of Asia, Africa, Latin America and the Pacific Islands. The World Mission of the Christian faith is the greatest of the world movements of our time, and the most important. It needs to be thought of in a large way. It calls for the best thinking and planning and the most courageous and united action of which men are capable."¹

The fifth thing, therefore, the Church can do is to cultivate and encourage this world-wide fellowship. The number of churches that have definitely joined the World Council is steadily increasing. Some sixty, representing four continents, have already taken official action. "From Germany, Holland, Switzerland and Yugoslavia comes the Old Catholic Church; the churches of Great Britain are represented by the Salvation Army and the Baptist Union of Great Britain and Ireland; from France come the Reformed Church of France and the Reformed Church of Alsace and Lorraine. Churches in Latvia, Lithuania, Finland and Esthonia are represented. The Church of Sweden is a member, and from Poland there are three: the

¹Madras Reports, Vol. 7—p. 3.

*Bombed
School
Building
Canton,
China*



Chinese Kindergarten Children

Polish National Catholic Church, the Evangelical Church of the Augsburgian Confession and the United Evangelical Church. China and India have one and two churches in the Council, respectively. Canadians are represented by the United Church and the Church of England. From the United States there are the following: Congregational and Christian Churches, International Convention of the Disciples of Christ, Evangelical Church, Polish National Catholic Church of America, United Lutheran Church in America, African Methodist Episcopal Church, Rumanian Orthodox Episcopate in America, Evangelical and Reformed Church, Presbyterian Church in the U. S. A., Syrian Antiochian Church of North America and, with reservations, the Northern Baptist Convention.”¹

International order has broken down and great universities have bowed to the will of dictators. While governments totter and fall, while military leaders divide and conquer, the

¹Christian Century, July 12, 1939—p. 869.

Church goes on with its work of teaching, healing and preaching the good news. Kings and rulers may flee for their lives, but missionaries stay at their posts of duty. Under persecution the Church grows daily in unity and strength. "The World Christian Community," says Georgia Harkness, "is not a dream but a fact—and because it is a fact Christians everywhere ought to thank God and take courage."

We Can Do It Now

The Church does not have to wait for some special opportunity. We can begin right where we are. We can seek to make our own community as international in its outlook and interest as Christianity itself is. Each local congregation can join in an evangelistic campaign to make Christ known and his will regnant in the hearts of men everywhere. The Church has provided channels through which the congregation can function. We have schools, institutions and missionary agencies already established both in America and other parts of the world whereby we can put into practice God's will in world relations. The Benevolence Budget provides a means also whereby we can assist in achieving this end. It should be



*Village Life
Sierra Leone
West Africa*



used more regularly and more generally by the membership of the church. It is useless to complain about world conditions if we have never contributed to the support of the institutions and agencies which are seeking to make God's will a living reality in every section of the world.

Triumph of the Gospel

We give here a few brief testimonies showing how the Christian faith has triumphed:

Rev. Paul S. Rangaramanujam, India: "At an annual Hindu festival tens of thousands of pilgrims were gathered. The Christian preachers in groups were preaching and selling Gospel portions in different parts of the temple area. Vast crowds gathered round them to hear the Gospel. In the night, magic lantern slides on the life of Jesus were shown, and when the Crucifixion was put on the screen after a minute's silence, a lyric was sung but no words spoken. When the service was over and the preachers were going to their homes for rest a small group followed them. They sat and conversed further till the small hours of the morning. At the close these representatives of a few villages said: 'We came to fulfill our vow and offer sacrifices at this shrine. But we have now found the true God and our Saviour'.¹"

Dr. Ernest Verwiebe, Sumatra: "In the heart of Sumatra is the marvelous and famous Lake of Toba. On its shores are very strong citadels of heathenism. Last year one of these citadels surrendered to Christ. For more than thirty years missionaries and Batak preachers had presented the Gospel to the inhabitants. But they had always rejected it. Last year, however, when nobody expected it, the chief priest came to the missionary and declared: 'For more than thirty years I have rejected the Lord, but now I feel I can no longer resist! I and my thirty helpers with me, we will become Christians, please teach us for Holy Baptism!' When it became known, there were immediately three hundred villagers, who also wished to be baptized, but who had been afraid until now of the chief priest and his magic power. Now they came. When they were learning for baptism there came a great temptation to these primitive, illiterate people. For a long time it did not rain, and rain was so urgently needed for their rice fields. Heathen men came and said: 'It is the old god, who takes ven-

¹Madras Reports, Vol. 7—p. 137.

geance, because you left him; come back.' Some of the people began to doubt and became unsettled. They wanted to recant, but the chief priest declared: 'Whatever may happen, I will be faithful and loyal to Christ'."¹

G. Baez Camargo, Mexico: "The cross is taking on a new meaning through the witness and work of the Protestant Churches scattered all over Latin America. Numerically, they may be considered insignificant. The Protestant population is only about one per cent. But spiritually and ethically, Latin American Protestantism is a powerful influence in the shaping of the destinies of that large portion of the world. In the words of a leading Mexican philosopher, Antonio Caso: 'The arms of the cross are still strong enough to trust our destinies on them.' This cross of Christ is coming to be, through the witness of the Protestant minority, not the sign of imperialistic conquest, not the sign of superstition, but the triumphant sign of redeeming Love."²

Miss Pao Swen Tseng, China: "Take my province Hunan, the province which Hudson Taylor tried to enter for twenty years. The Hunanese resisted him. Finally he did come to Changsha (which is my city) but only to die. Now there are more than fifteen missionary societies in Hunan and the students in Hunan are particularly keen to study religious problems and to inquire into the Christian way of life. The province is now quite responsive and ready to take in His word."³

The latest statistics are most encouraging. According to the 1938 Survey of World Missions the past decade and a half has been a period of marvelous progress. In Negro Africa the number of baptized Christians has more than doubled. In Latin America the communicant members of the Church have trebled. In Mexico they have almost doubled in spite of perplexing political conditions. In the Philippine Islands the Protestant membership has trebled and in India the communicant membership has almost trebled. In Japan it has increased fifty per cent; in Burma, seventy-five per cent; in Korea, thirty-five per cent; and in China, forty per cent. It is little short of astonishing that in the face of turmoil and confusion the Christian communities established by Protestant missions should have made such marked gains.

¹Madras Reports, Vol. 7—p. 141.

²Madras Reports, Vol. 7—p. 142 and 143.

³Madras Reports, Vol. 7—p. 144.



*Left—Village Boys
Sierra Leone, W. Africa*



*Below—Harford School Girls
Moyamba*

Conclusion

If God's will is ever to be realized in world relations we must go on with our task of world evangelization. The early church believed this and readily suffered martyrdom for its faith in Jesus Christ. Many parts of the world are marked by the silent little mounds of those who gave their lives in confession of Christ as Saviour and Lord. The enterprise confronting us today will be costly in suffering, but it is sure to be accompanied by the manifestation of his Spirit. Men are no less heroic than they were in previous generations. They give themselves freely for nationalism. Can they not be summoned to a new adventure for the Kingdom of God? "Every fact of the world situation" declared the Madras Conference, "is an appeal to the church to advance." We close this brief presentation with this summons from that great Conference to all Christians in every land.

1. We appeal to churches everywhere to join in united prayer that the spiritual awakenings manifest in some lands may spread until there comes from all nations a response in witness and service for the evangelization of the world.

2. We appeal to the home churches to make a more adequate response to the request of the younger churches throughout the world for an increased number of missionaries to share in the great unfinished evangelistic task.

3. We appeal to churches contiguous to lands or areas closed to missionary societies, such as Tibet and Afghanistan, to consider fresh ways of advance by personal and voluntary evangelism.

4. We appeal to all missions that plan to enter a new area to do so through an understanding with the missions and churches already established in contiguous territory, if this is possible.

5. We appeal for a thorough study by all churches of the immediate task of evangelism in their areas so that a forward movement may begin in all lands through the life and witness of Christians everywhere.

QUESTIONS FOR DISCUSSION

1. What has Christian missions done to help humanity?

2. Who sends the Missionary? the Mission Board? the Church? Christ?

3. Name and discuss at least three reasons for believing in the ultimate triumph of righteousness.

4. What means has the United Brethren Church provided so that the local congregation can function in these larger movements? Are the means adequate?

5. What is your local congregation doing to help fulfill God's will in world relations?

6. In what other ways can the church present Christ so as to make Him "known, loved, trusted and obeyed in all of life and in every human relationship"?

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